OF

[illegible] Communion,

To be kept

In the Unity of *Christs Church*, and among [illegible] *Professors* of *Truth* and *Holiness*.

AND

Of the Obligations, both of *Faithful Pastors*, to Administer Orthodox and Holy Offices; and of Faithful People, to Communicate in the same.

Fitted [illegible] or divided or corrupt *States* of *Churches*, when they are either born down by Secular Persecutions, or broken with *Schisms*, or Defiled with *Sinful Offices* and *Ministrations*.

In three Parts.

Printed *Anno Dom.* 1693.

OF

Christian Communion,

To be kept on

In the Unity of *Christs Church*, and among the *Professors* of *Truth* and *Holiness*.

AND

Of the Obligations, both of *Faithful Pastors*, to Administer Orthodox and Holy Offices; and of Faithful People, to Communicate in the same.

Fitted for Persecuted, or Divided, or corrupt *States* of *Churches*; when they are either born down by Secular Persecutions, or broken with *Schisms*, or Defiled with *Sinful Offices* and *Ministrations*.

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THE PREFACE.

Reader,

THIS I find thing, when any Kingdoms are divided about the Payment of their *Magnates* and *Civil Dilatiens*, which must needs bereave vast Numbers of the Innocence, and more of the Comforts and Quietness of Humane Life. But it is still worse, when this grows into a Division of Churches, and Breach of Religious Communions. For, besides that, Religion is the effect of all things which can concern us, and wherein we must build all our Hopes of Good in another Life; Religious Exercises and Assemblies, should be the properest Cordial to Revive our Spirits, and the best and surest Refuge for us to flee unto, in the greatest civil Distractions. But such Division of Churches and Communions, unsettles and distracts the Hearts of Good and Pious People about this; and makes them at a Loss, where to serve God, and say their Prayers. And this must put all, who pretend to seriousness, or a Religious Spirit, on shewing Compassion; and some, on endeavouring Relief, and on reaching out such things, as may direct and be of use to them, in a Safe and Conscionable Guidance of their Steps, at such times.

And this is the Design of this Treatise. Wherein my Business is not at all to Dispute the particular Titles to any Crowns, or to examine the Claims of the several Pretenders to them. In that, I leave every Honest Mind to other ways of Informing and Satisfying themselves, and of Forming such Judgments thereof, as Truth and Justice shall happen to require in their particular Case. But when by those Ways, they are come to be resolved therein, I endeavour to shew them what things lie most upon Conscience, either their Pastors, or their own, as to Church Ministrations; and what way they are to take about Religious Offices and Communion, on such unhappy Divisions.

These Matters I Treat of, not as they are State Points, like one who seeks only to be a Stickler in Civil Differences; or to help those, who, on such Breaches, Study only to make a Bustle in State Parties. But as they are Matters of Religion, and concern all, who would keep in the Favour of God, and in the right Way to Heaven. For my Design and Study all along, is to shew how they, who desire nothing more than to save their immortal Souls, may keep free from Guilt and Eternal Danger in these particulars: My great Care for them, and for my self in these Matters, being how we may truly and acceptably Serve God, more than any Temporal Interest, or the Cause of any Persons, or Parties in this World. And this I offer to the Conscientious, who prefer Religion be-

fore Worldly Ends, and Eternity before this Life: And who in these Differences, are Willing and Desirous to take the same Way to Future Peace, and Everlasting Bliss, however the same may expose them here, to Worldly Difficulties, Uncomfortableness, and Persecutions.

As for the Ways and Practices here spoken off, I have given warning of their Guilt and Danger with plainness. And this is necessary in all good Christians, especially in Ministers, who are † *not to call Evil Good*, or to give soft Names to ill things, and to palliate Unrighteousness instead of exposing and exploding it: which were to take part with Wickedness, and *to* † *sew Pillows* for the Bolstring up of Sinners.

† *Isa.* 5. 20.

† *Ezek.* 13. 18, 20.

I am sensible what need there is of Charity and Candor at all times, especially on the Bursting out of Differences. And how indispensable Christian Duties these are, not only in Men at Ease, but in Confessors and Sufferers for Righteousness towards their Persecutors. *If I keep not Charity, though I give my Body to be Burned*, and Suffer Martyrdom, *it Profiteth me nothing*, 1 Cor. 13. 13. And when we see Men in apparently Wicked and Ungodly Ways, or Unrighteous Things done; 'tis the part of this Charity and Candor, to shew Favour and Easiness in Judging of the Dispositions of Mind wherewith they do them, Ascribing them, so far as it can find any reasonable Colour or Pretence thereof, to the most excusable Principles. As to their being Misled by the plausible Arguings of Deceivers, or to an Error of their Judgments; rather than to their acting all the while against their own Belief and Convictions: And to their being over-awed by Fear of Princes, or of Popular Violence; or being Forced by Worldly Wants, and Necessities; rather than to their doing the same willingly and of themselves, or out of Malice. As our Blessed Lord, *whilst he hung upon the Cross*, most Candidly imputes the Wickedness of his Crucifiers, to their Ignorance: *Father forgive them, for they know not what they do*, Luke 23. 34. It is also the Part thereof, freely to encourage, and Friendly to desire, and endeavour their Return; rejoycing to have them see their Folly, rather than to see them suffer for it: And, without Upbraiding them with the Remembrance of former Errors, Amicably to Welcome, and carry on the Change, when, through the Blessing and Grace of God, they are wrought upon by whatever Methods of Providence, and begin to come to themselves.

But whilst it is so Favourable, in judging of the inward Dispositions of the Persons; 'tis no Part of this Charity and Candor, either to think or to speak Favourably, of the Ungodly or Unrighteous things themselves, which are set up, or driven on at such Times. The unlawful Practices themselves, it censures with Justice, being a Charity, that is Pure and Pious, and that is careful for God, and for the Duties of an Holy Religion, in the First Place. Out of Love to God and Religion, it cannot Favour Vices, or foster and take part with any Sin. Yea, and out of Love to Men, it cannot speak softly of destructive Courses, or represent any ungodly

Ways or Things, as leſs Diſhonourable and Offenſive to God, or as leſs Dangerous to Souls, than in the End they will find them. So that, they are mightily Miſtaken, who think it any Part of true Chriſtian Charity and Candor, to befriend ungodly Practices, or to mince and ſoften unlawful and unrighteous Things; which were to conſpire with Sin and Wickedneſs againſt God and Religion, and to betray the Souls of Men, inſtead of befriending them.

I am alſo ſincerely and conſcientiouſly ſtudious of Peace: and to keep Men unreproveable in that, is one intent, though not the only one, of theſe Papers. And before open Breaches are made, the Love of Peace will ſpend it ſelf in endeavours to prevent them. But if they are made already, as they are to a great Hight, when the Eſpouſers of ill things have proceeded to ſet up *Anti-Biſhops*, which divide Church-Societies; till by pouring in Oil they can be Cured and Cloſed again, one chief Buſineſs left then for the Love of Peace and Union, is to ſee that Peace and Unity be kept with the Right Side. And this I have here endeavour'd to aſſiſt the Children of Peace in, the beſt I can. For it would be a fatal Miſtake indeed, to have the very Love and Deſire of Peace abuſed to the Maintenance of Dividers, and to ſee well-meaning Men, whilſt at ſuch Times they are deſignedly Labouring to avoid *Schiſms*, to run Headlong into them. As they muſt do, if they miſtake their Side, wherewith this Peace and Unity is to be kept; and, inſtead of the true Body, take part with the Seditious, and joyn themſelves to thoſe Members who are broken off, on ſuch Diviſions.

Beſides, the Peace and Union, which we are to ſeek in this World, muſt be ſuch as may give us Peace at the laſt. It is not being at Peace in ſuch Ways, as will fill our Souls in the End with Eternal Horrors. And therefore it is not to be ſought by our Violation of any Parts of Righteouſneſs, nor by our conſenting or giving way to the Suppreſſion thereof, or letting fall our Zeal for the ſame. So that we muſt not ſeek to compaſs it, by Neutrality and Luke-warmneſs for Gods Holy Commandments. And much leſs by Treachery, in giving up them, and the Souls of Men, whoſe Eternal Weal depends upon the Obſervance thereof, as the Purchaſe of external Unity with any Society. When Worldly Peace can no longer be kept together with Righteouſneſs, it is no Peace for Chriſtians; or for Men, who would preſer the Peace of God, and of their own Conſcience, before any falſe & forced Shows of Peace & Unity with any other Perſons.

And theſe Endeavours, to direct Men, whoſe Care is to keep Peace and Unity with any Societies, how they may keep them with the Right Side, when they are broken into Parties; and in ſuch things, and by ſuch Compliances, as will not intercept their Future Comforts: Methinks, ſhould be acceptable to all ſincere Lovers thereof, who would be directed how they may wiſely purſue what they love, and not miſs of their own Deſires, and would fix at laſt on ſuch a Peace and Union, as will not Deceive them, or End in Ruine.

In

In treating of these Matters, I endevour to clear and confirm what I offer thereupon, by the Authority of the Sacred Scriptures, and from the Reason and Nature of the things Discoursed of. And moreover, from the Doctrine, and Practice of the Primitive Church: Shewing what the Holy Apostles, and their Successors of the first and best Ages, would have said to Men, in the Cases and Breaches here proposed; and how, as I conceive, they would have determined their own Practice, had they been tryed therewith, and placed in such Circumstances. This I shew from their own Rules, which they gave out to others, and acted by themselves, in their own Circumstances. And it would be a strange, and very Criminal Innovation, for any now in our Days to sleight their Ways. For we all know, that our Holy Religion doth not begin with us, and that we are not the First Christians, but only their Successors, and that too at a great Distance. We all profess to be their Followers, and should think we have best provided for our own Safety, when we have taken the Way to be found in their Company.

In confirming any Points from their Doctrine, or Practice, I have given their own Words in the Margin, that the Learned Reader, having the very Words and Passages I Build upon before him, may be the better Enabled, and with more Ease to himself, to judge of the use which I make of them, and of the Inferences which I draw from them. But in the Body of the Book, I have only given the Translation, or put the Sence or Purport of the same, that the unlearned Reader may not be discouraged or hindred by the Intermixtures of an unknown Tongue, but peruse the whole without Interruption.

Thro' the whole, I am sincerely Careful, so far as I am able, to satisfie Conscientious and truly Religious Minds, what Way they are to take for Sacred Offices and Church Communion, on such unhappy Divisions. And seeking their Satisfaction in these Matters, I have offer'd the best I can to Resolve those Points, which I thought they were most like to be unsatisfied in; and to clear up those things, which seemed to me most liable to mislead them; and either to Answer or Obviate those Objections, which are already made, or, so far as I can at present Foresee, may probably hereafter start up in their Way to unsettle them about the same. All which, as I have labour'd in, with an Humble Dependance on God's Grace and Assistance; so I now humbly recommend to his Blessing. Desiring nothing more, than that he may Graciously Accept the same, and Pardon all the oversights and well-meant Failures and Mistakes which shall happen to be found therein, and direct and turn this Work, Poor and Defective as it is to the Uses and Interest of Truth and Godliness, and to the Edification and Service of his Holy Church.

April 8. 1692.

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maticks as Brethren: but as being in a Schiſm, *they muſt ſtand off from their Communion. A great Sence of the Obligations, to ſhun the Communion of Schiſmaticks, and corrupt Teachers, in the firſt Times. This was moſt, when Charity was at the high. This will bar Communion* 1. *with the Electors, and Ordainers of ſuch* Anti-Biſhops. 2. *With their Clergy and People, or the Aſſemblies of their Dioceſs.* 3. *With other Biſhops and Churches, who take their part, and communicate with them.* 4. *With the Biſhops of a Province, who turn over to an* Anti-Primate *or* oppoſite Metropolitane. *Of Provincial Union, and the Rules for Maintenance thereof.* 5. *When Church Diviſions are made for oppoſite Ways of Worſhip and Tenets, Men will Unite with ſuch as are of their own Mind, and hold Communion with thoſe, who are for the ſame way of neceſſary Worſhip and Tenets with themſelves.*

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CHAP. VII.

Of the Excuſableneſs of the Peoples receiving Miniſterial Offices from Men in *Schiſm*, rather than live without any at all.

THis wants the Malignity of Schiſm. The Excuſableneſs thereof ſhewn, 1. From the Nature and Importance of the things themſelves. Where of the great Importance of Publick VVorſhip, or of Communion in Miniſterial Offices. 2. From the Abatements God himſelf has been willing to make on ſuch Neceſſity, in other like Duties. 3. From the Practice of Gods People under the greateſt Schiſms: This Neceſſity being thought to Legitimate it. 1. Among the Ten Tribes, *whoſe Miniſtrations were all in a Schiſm. 2. VVith the Schiſmatical* Novatians *in the height of the* Arian *Perſecution. 3. In the Schiſmatical Extirpation of Epiſcopacy among us, in the great Rebellion. 4. Under the Schiſm of Forreign Churches, where the Proteſtants have no Biſhops. Of the Abatements the Church has made, where it had great Reaſon, in the Point of Shunning the Communion of Schiſmaticks, and Excommunicate Perſons, eſpecially before they were Sentenced by the Church. The ſame Equitably Applicable to this Caſe. How both a due Sence of the Criminallneſs of Schiſm, and Exerciſe of publick VVorſhip, is provided for by this Means.*

CHAP. VIII.

Of Communicating in like Neceſſity, where there are ſome Prayers Sinful in the Matter of them.

TO concur or go along in any unrighteous Petition or Thanksgiving, is moſt Unrighteous and Prophane. Of mixt Prayers, where the Mixtures are Idolatrous, &c. *Or where ſome Immoral Petitions are added to a Service not exceptionable on any other Accounts. Of Bearing ſuch Immoral Mixtures, whilſt they do not particularly concur therein, but expreſs Diſſent from the ſame, and reſorting ſtill to the Aſſemblyes where they are uſed, in Care of keeping Peace and Union. Of Bearing the ſame, for the Neceſſity of having ſome Miniſterial Offices in want of other Opportunityes. Mere Preſence at ſuch Immoral Additions, no interpretative Profeſſion of Concurrence therein. Chiefly if Diſſent be ſhewn by ſome external Sign. Of theſe Conceſſions of favour and eaſe. All highly concern'd to take the Right way in the Points here Debated. Unſafe, ſhould they take the wrong, to truſt to the Plea of miſtake and Ignorance. Of Zeal againſt Popery alledg'd therein. The Concluſion.*

PART

PART I.

Of the Duty of Pastors to Exercise their Spiritual Powers, and to afford the People Orthodox and Holy Ministrations.

CHAP. I.

Of the Differences here Treated of, and of the Schism consequent thereon.

REvolutions of States and Kingdoms, when they have put them into the Possession of New Masters, are wont to bring on *New Oaths of Allegiance*, for Security of the *New Possessors*; and also, to bring on *Alterations* of *Publick Prayers* and *Liturgies*, so far, at least, as concerns the Cause and Interest of the Governing Persons; that *Religious*, as well as *Civil Offices* and *Ministrations*, may espouse and serve their Cause, who have got the Power into their Hands.

These Impositions of such *New Oaths*, and of such *Alterations* and *Varying of the Publick Worship*, pursuant to the Design thereof, are usually followed with *Acts of State*, for *Deprivation of those Bishops and Clergy*, who *Refuse* and *Stand off from the same*; and for *Substituting opposite or Anti-Bishops*, and other *Clergy*, that will conform thereto, into their Places. And when these are executed accordingly, especially in much disputed Cases, it may be an afflictive Sight to many good & Christian Minds, in just acknowledgement to the extraordinary, and perhaps generally celebrated Merits of Some, and in the Compassion to the hard Measure of all the Sufferers. But it will be much more impressive and lamentable, on the Score of that terrible *Rent* and *Schism*, thereby like to ensue in such *Churches*,

which

which is so generally and deservedly dreaded and bewailed, by all Sincere Promoters of *Unity*, and unfeigned Lovers of *Peace*, and of the *Prosperity* of the *Church*.

This Breach being thus made, on *One Side*, *The Sufferers will be press'd to Submit, in Regard to the Deprivation of the State.* And moreover, supposing themselves injured, they will be put in Mind of the justly magnified excellency of the Desirableness, and Necessity of *Unity*; and will be call'd upon as *Good Pastors*, who prefer the *Flock*, before themselves, to give up Private Claims to Publick Peace, and Personal Quarrels and Pretences to the Advantage and Edification of the Church. And this Preference of Peace to private Interests, they must own to be the Duty of all good Pastors, and as becomes such, profess to set these things above all Worldly Profits and Considerations; being ready, when call'd thereto, * *To lay down even their Lives for the Sheep*, after the Example of the *Great Shepheard*. And 'tis not improbable, but that at such times, they may wish withal, that their Admonishes had been as ready to follow this Advice, as they are to give it; and had, like good and conscionable Christians, reflected seasonably and seriously themselves, upon these Duties of Peace and Unity, before they had acted so much against them, in rushing Head-long, as they may alledge, into that Breach, which in the End, the generality for so great cause to lament, but which the Sufferers have no Power to Remedy. Or, that in Just and Necessary Remorse, for what they have done, they would penitently return whence they are fallen; and seeing their Error, so unhappily over-looked before, by coming into the old Paths, re-unite themselves to their Brethren again.

* *Joh* 10. 11,

But on the *Other hand*, they will be ready to put their Brethren and Accusers in Mind, that neither a *State Deprivation*, nor a *Synodical Deprivation*, had there been one, can discharge a Bishop from standing up, *to keep off Damage and Danger to Religion*, and *to the Souls of Men*, or from *preventing their being nursed up in immoral Practices and Devotions*. And that True and Faithful Pastors, are not so straightly bound to keep up external Unity and Peace, as to keep up necessary Truth and Righteousness, and holy and unpolluted Worship, in the Church. Their Charge is, first, To provide against all things that endager or destroy the Souls of Men, and damnifie Religion; and when that is done, then to look how they may provide against all *Schism*, or breach of external *Unity*, with their Compastors or Brethren; but never seek to salve and secure this, by letting those alone.

Besides, as to *Peace* and *Union*, instead of carrying themselves off from *Truth* and *Righteousness* at such times, or any good People off from them, they will alledge, that they oblige all, who will make Conscience thereof, and observe them as they ought, to stick to them. For the *Unity*, which

which *Christ* requires, is, to keep united upon the Profession of true Doctrine and holy Worship, not of any damnable Errors and Corruptions thereof, and under our own Lawful and Canonical Bishops and Pastors, not under any opposite or Anti-Bishops and Pastors, *Schismatically* set up against them, and violently intruding into their Places.

The determination of this Debate at all such times, & on all such Emergencies, is both of highest account, and of most general Concernment. And the design of these Papers, is to set down those things, whereon, in my Judgment, the clearing of it must depend; and by the help whereof, Sincere Christians, in such Divisions, may be enabled to resolve, both what is the Duty of the Suffering Bishops and Clergy, in those Cases; and also, what is the Peoples Duty, and with which of the concerned Parties, Men, who desire nothing so much, as to please God, and to keep a good Conscience, ought to unite and joyn themselves.

As to the deprived Bishops and Clergy, at such times, the question is, Whether, *notwithstanding their Deprivation, they are Bound still to go on in the Exercise of their Ministry.* Or, sitting down under it, and letting fall their Spiritual Ministrations, they Should *consent themselves to keep united the Anti-Bishops, and to their Adherents, as Lay-Communicants.*

If it be their Duty still to insist on their Spiritual Powers, and, as they can, and at their Perils to exercise their respective Ministrations; those Churches are unavoidably left in a State of *Flagrant Schism.* For the opposite or Anti-Bishops are set up against them, in their respective Churches, as *New Heads.* And the Old Ones are not only still in place, and Bishops of their Flocks, but are still bound to stick thereto, and to act as *Heads* of those Churches, even Christ will have divided between Two *Heads*; which drawing opposite Parties and Members after them, must unavoidably make two Bodies, and rend one into two Churches. And besides, one having the Protection and Countenance of the State, and the other wanting it, they must act by divided and separate Ministrations. *One*, in the way of an *Incorporate Church*, encouraged by Legal Places and Preferments, and fortified by secular *Laws* and Privileges. But the *Other*, in the way of a *Distitute* or *Persecuted Church*, stript of the Publick Churches, and of secular Benefices, and of all Temporal Aids and Methods, directing and fortifying the Spiritual Jurisdiction in the *Ecclesiastical Courts*, and left merely to its Spiritual Powers. When the State deprives them, they must take up with what is independantly and originally their own, and not expect from it the Benefits and Assistances of any secular mixtures, which were derived to them by Incorporation.

As to this point of *Schism*, several good Minds may think, that though, by setting up opposite or Anti-Bishops against them, in their respective Sees, others have already made it; yet may it be in the Power of the se-

jured Sufferers, by their Receding and Submission thereto, to remedy and put an end to it. And 'tis like many Serious and hearty Lovers of Peace, and of those Churches, may at such times be apt to wish, that, for the sake of *Unity*, they would do so.

Indeed, where they may be free to do as they please, that is, where no part of Faith or good Practice is like to suffer by it, nor the Safety and welfare of those Souls committed to them, is hazarded thereby, much may be said to good Pastors, not to insist too much on their Personal Rights and Privileges, but to forego, and give them up, for the Peace and Tranquility of the Church. Their Spiritual Powers are committed to them, not as to * *Lords over Gods Heritage*, therewith to serve, and serve themselves; but as to † *Stewards*, that look after it for another, or as * *Shepheards*, thereby to serve and Benefit their *Flocks*. Their Powers are all a † *Ministry*, to promote Religion, and serve the Church, by parting with any thing of their own for its good, as their *Great Master* did; not to please or aggrandize their own Persons, being * *given them for Edification*, or wherewith to build up the Church, *not for Destruction*, or the pulling of it down. Accordingly, the Pastoral Spirit is a generous Publick Spirit. Nothing is more opposite thereto, than narrow private Aims, and seeking of themselves; not more required thereby, than neglect, or denial of themselves, for the Safety and Profit of their *Flocks*, and Care or Sollicitude for others. It lies, as the Blessed Apostle saith, in * *Naturally caring for the Churches*; in † *Seeking not their own things, but the things which are Jesus Christs*; in * *not seeking their own Profit, but the Profit of many, that they may be saved*; in † *making themselves Servants to all*, when thereby they could Profit the State of Religion, and their Flocks, though it were by Incumbring and Prejudicing themselves; *becoming all things to all Men, that by all means they may save some.*

And therefore, when it has only been a cause of their own Persons, or Personal Claims, but not of Religion, or of the Interest of the Church; Good and Holy Bishops have thought it became the Pastoral Spirit, rather to recede, and sit down under the Injuries, than, that for their Sakes, a Fatal *Schism* should be kept on in the Church. * *If this Schism be for my Sake, send me away, or I will depart whither you please, and do what the People would have me, that the Flock of Christ, with the Presbyters over it, may be kept in Peace*: Was what St. *Clemens Romanus*, St. *Paul's* * *Fellow-Labourer*, recommended to the Heads of Parties in the Church of *Corinth*; and prest'd by the Example of *Moses*, who was * content *to be blotted out of the Book of Life*, to save the *Israelites*; and of those *Kings*, who, even *among Heathens, devoted themselves to Death*, for the *Preservation of their own Countries*. *We ought to endure any thing, rather than that*

* 1. *Pet.* 5. 2, 3.
† *Tit.* 1. 7. 1. *Pet.* 4. 10.
* *Eph.* 4. 11. *Jer.* 3. 15.
† *Mat.* 20. 26, 27, 28.
* 2. *Cor.* 10. 8.

* *Phil.* 2. 20, † *v.* 2.
* 1. *Cor.* 10. 33.
† 1. *Cor.* 9. 19, 20, 21, 22, 23.

a *Clem. Ro. Ep.* 1. *ad Cor. c.* 53, 54, 55. *ed. Ox. p.* 113, 114.
b *Phil.* 4. 3.
† *Exod.* 32. 33.

hat the Church of Christ should be divided. Yea, 'tis not only as Glorious, but more Glorious in my Judgment, to suffer Martyrdom, for keeping out Schism in the Church, than for not Sacrificing to Idols: * saith *Dionysius of Alexandria* to *Novatus*, on the division made at *Rome*. † *If I am any way the cause of your Division, I am not better than the Prophet* Jonah; *Throw me into the Sea, so that thereby the Tempest of those Troubles may cease from you. Whatever you see needful to that end, I chuse to suffer. Tho' I am blameless,* * *and have been no cause of these Troubles; yet, for your Unanimity and Peace-sake, I am content to be thrust out of the Throne, and to be expell'd the City:* says *Gregory Nazianzen*, in his Speech to the Synod, on the contest of *Maximus Cynicus*, for his *See of Constantinople*. And *we are ready to leave this Prelacy to whom you will; provided that way the Church may continue one,* * said St. *Chrysostom*, when at *Constantinople*, *others*, as he complains, *had unlawfully ascended the Episcopal Throne*, and thereupon a *Seperation was made from him.*

* *Ap. Euseb. Eccl. Hist. l. 6. c. 45.*

† εἰ δὲ τὶ ὑμῖν ἐγὼ τῆς διαστάσεως αἴτιος, &c. *Gregor. Presbyt. vita Gregor. Nazianz p. 31. præfix. op. Nazianz. & Nazianz. de vita sua Carm. p. 29.*

* Καὶ περ' Κλυδῶνος τυγχάνων ἀναίτιος, &c. *Greg. Naz. Carm. p. 29.*

* *Homil. 11 in Ep. ad Eph. Sub fin.*

But in Cases, where the injured Sufferers are still bound to insist on their Powers, and to stand up for Religions Sake, and the Churches; this way of curing a *Schism* by their receeding, has no place. And therefore *this Obligation to exercise their Ministries*, I have fixed the Debate upon, in the case of such deprived Bishops and Ministers. For if they stand bound in Duty at such times, to exercise their Ministrations; though never so desirous of *Peace* and *Unity*, they cannot cure that *Schism*, which others have made, by letting their Ministrations fall. And, besides it's directly meeting that Pretence, and fully answering it; I think it plainest to be apprehended, and more powerful to operate on the Minds of those, who are to be directed, and resolved in this Dispute.

CHAP.

CHAP. II.

Of the Immoral ways introduced by a wrong Payment of Allegiance.

THE Bishops and Clergy, who are deprived by the State, when they cannot comply with the foresaid Changes and Impositions on such Revolutions, notwithstanding the deprivation of State, *still retain their Episcopal and Sacerdotal Powers.* That is, they are as true Bishops and Priests, as they were before. They are still endowed with the Powers of Orders, and their use thereof would be as valid, tho' not as to Secular Claims and Privileges, which are the Gift of Princes, yet as to the real Effects of the Covenant of Grace, or to purely Spiritual purposes, as they would have been, had they not been so deprived.

For these Powers are not derived from the State, nor from any Secular Authority. They are called the *Powers* and *Keys*, not of any Kingdom of this World, *but of the Kingdom of Heaven*, Mat. 16. 19. *Jesus Christ* was a *Spiritual King*, disclaiming all Secular Authority or *Power of the Sword*, and † declaring *his Kingdom was not of this World*, nor to be upheld by *his Servants Fighting with the Sword.* And he instituted all Church Powers; yea, these he instituted before the Church came to be Incorporated with the State, and made no new Institution or alteration therein afterwards. And when Secular Powers turn'd Christians, they became the Members of an empower'd Church, and were let in by Ministers, and privileged to claim Ministrations from Powers antecedently received from Christ; and not at all needing to be received from them, nor capable of being confer'd by them, as having never been confer'd on them.

† Jo. 18. 36.

Nor are these Powers to be held, only during the Will and Pleasure of the State. For then they could not be retained against its Mind: And so, not in a state of Persecution, when the Secular Power sets it self to root out the Church, and all Church-Powers and Ministrations. Whereas, these Powers were given to the Church, *bearing Christ's Cross*, and labouring under Persecutions; and to continue in it always, even to the end of the World, under whatever circumstances, as well when Secularly Oppressed, as when Protected. Accordingly, these Spiritual Powers were held on by the Apostles, when the Secular Rulers declared against their Apostolical Authority, and † *forbid them to Preach any more in the Name of Jesus.* And by the Bishops and Clergy, in all the succeeding Persecutions. For all Persecutions of the Church, were Persecutions

† Act. 4. 18, 22.

ſecutions of all Church Adminiſtrations, and of Biſhops and Prieſts in a more eſpecial manner, who were chief Actors, and at the Head thereof. Yea, eſpeciall Edicts and Proſecutions were made againſt them, for being veſted with theſe Authorities; as the *Title of St.* Cyprian's *Praſcription*, was for being † *Epiſcopus Chriſtianorum*, or a *Chriſtian Biſhop*: which Authorities therefore, would no longer have belonged to them, could a Perſecuting Power have deprived, or bereaved them thereof. † *Cyp. Ep. 66. p. 166. Ed. Ox.*

And this retaining their ſpiritual Powers, will be allowed by their Adverſaries, who † acknowledge, that the deprivation of State is *no Degradation*, to diveſt them of their Character, or ſpiritual Powers conferr'd in Orders: but only a debaring them of *exerciſe thereof in their Dominions*, and in way of an incorporate Church, *under State Encouragements*. So that, if they do exerciſe their Miniſtry, there will be no want of Spiritual Powers, to render their Acts Nullities, or of no effect and validity before Chriſt. But only want of ſecular Benefices, and enforcements to them; and of ſubmiſſion, as they alledge, to the ſecular Power, or of ſecular Obedience. † *Vindicat. of the unreaſonab. of the new Separation. p. 9, 11. And a Vindication of their Majeſties Authority to fill the Sees of the deprived Biſhops, p. 18, 19, 20.*

And having ſtill their Epiſcopal and Miniſterial Powers, 'tis next to be conſidered, whether *they ſtand bound to exerciſe and make uſe thereof?*

'Tis not to be brought into this Queſtion, what is to be done herein, on *Worldly Arguments*, as they ſtand deprived of their Livelihoods, and way of Maintenance, how hard ſoever this may fall, either upon themſelves, or their Families. Which, however it may abate or excuſe, eſpecially to compaſſionate Natures; yet is no juſtification of things, that are otherwiſe unjuſtifiable on principles of Religion and Conſcience. But what is to be done on conſcionable Arguments, that are to rule their Determinations as Chriſtians, eſpecially as Divines; or that they may faithfully diſcharge their duty? What is to be done by ſpiritually-minded and mortified Men, who are raiſed above this World, and preſer God and Religion before themſelves?

Nor is the Diſpute, Whether the Miniſterial Powers be ſuch a burthen, that Men muſt be always preſſing and obtruding the exerciſe thereof, without *any regard to the wants of the Place*, or *the needs of the Church*. † *Neceſſity is laid upon me, and woe be to me, if I preach not the Goſpel*, was ſpoke in the want of true Preachers, when * *the Harveſt was Great, but the Labourers were Few.* It ſpoke a neceſſity introduced, not merely by the Power of Orders, but alſo by the circumſtances of Times and Perſons, when the exerciſe thereof was neceſſary in want of Preachers, for the uſe of the Church. But in plenty of true Preachers, there would not have been the ſame neceſſity; nor would they have been bound to this exerciſe, in place where there was no need of their Gifts, but the ſame were exerciſed by others. In this ſurpluſage † *1 Cor. 9. 16.* * *Luk. 10. 2.*

of

† 1 Cor. 14. 32, 33. of Supplies, for Church-uses and necessities, † *the Spirits of the Prophets are subject to the Prophets*, and their Powers must either be exercised, or forborn and suspended, as makes most for *Order*, and *Edification*, and the *Peace of the Church*.

But this exercise, the deprived Bishops and Clergy are bound to, in Duty and Conscience at such times, *If there is a need of their Ministrations then, to provide for Religion and the Souls of Men*; or *to prevent Men from being nursed up in destructive Ways*, as *Immoral Practices*, and *Immoral Worship and Devotions*, must be confessed to be.

To clear this, it may not be amiss to consider:

First, *What Immoralities come in, by a wrong payment of Allegiance, to corrupt Religion, and to endanger Souls.*

Secondly, *What Provision good and faithful Pastors ought to make against such Dangers and Corruptions, by the exercise of their Ministry.*

First, I shall briefly consider, *what Immoralities come in by a wrong Payment of Allegiance, to corrupt Religion, and to endanger Souls.*

Whether this is actually the case of any Kingdom, and the Allegiance required of them by their *New Governors*, be directed and paid wrong, I do not here discuss. That makes another dispute, *viz. about the Right to the Crown contested betwixt the two Competitors in these Countries*, and the *Lawfulness* or *Unlawfulness of the New Oaths of Allegiance*, consequent thereupon, which is exacted on such changes. And this, it is no part of the design of these Papers, to argue or meddle with.

But when this really is the case in any Revolution, as in this World, *God* knows, it is too often; or among those Subjects, who believe this is their case, and that their Allegiance is call'd for to the Wrong, against the Right Person: Such as these are the Immoralities, that will everywhere corrupt Religion, and endanger Souls, whilst such wrong Payment lasts, and which should be thought to do so among them, *viz.*

Then all that time, whilst they are violently transferring their Allegiance from him, to whom it still Remains rightfully due, would Men in the general Practice of those Nations, be wickedly disobeying, and forceably resisting *Gods* Authority, or the Father of the *Fifth* Commandment, which extends to civil, as well as natural Parents. Then would they all that while be most openly, and horribly breaking through all former *Oaths of Allegiance*. Then would all, who have promised, and pay their *Allegiance*, to drive out their ejected Prince out of any part of his Right, or to keep him out thereof, be actors of bare-faced Iniquity, and heinously unrighteous, coveting and invading their Neighbours Goods. And all force

force uſed againſt him, or any other Perſons, for their adhering to his Cauſe, would, in *Gods* Account, be oppreſſion, and unjuſt Violence; all Spoils and Seiſures of their Goods, would be Thefts and Robberies; and all ſhedding of their Blood, all Cries and Clamours for it, or rejoycing in it, would be horrible Murders; which, not only they who acted, but they who Wiſh'd, or Prayed for, or gave Thanks for, when accompliſhed, would be Guilty of. All which, are moſt dangerous and deſtructive ways, and amount to a general Breach of *Gods* Commandments, and to an open waſt of Moral Honeſty and Juſtice. And all theſe, would be the Dangers to Mens Souls in any Kingdom, were the Tranſlation of *Allegiance*, ſuch an unrighteous Perverſion, really, and in it ſelf. Or, they would be met, with like Paſtoral Proviſions, as if they were ſo Dangerous, ſhould the deprived Paſtors believe, and apprehend it to be ſuch. For it would have the ſame effect, to awaken their Care and Miniſtration, if it appeared ſo to them, and brought all theſe Dangers on the People, in their Apprehenſion.

Beſides, it may happen, that in the Opinion of the much greater part of the Swearers themſelves, this *Allegiance* ſhall be transferr'd and paid to the King *Regnant*, and profeſs'd by them to be ſo, only as to the *King in Fact*, leaving the other ſtill to be *King de jure*, or to retain the *Legal Right*. Now, if any ejected Prince, is any where admitted to have the *Legal Right*, by turning their *Allegiance* to his Competitor againſt him, the Subjects of thoſe Countries, would fall into all the ſame fore-mentioned Practices. If he remains their *Rightful King*, 'tis *Diſobedience* and *Rebellion*, or *Reſiſting of Gods Ordinance, to take up Arms againſt him*: or to abet, aid, and pray for the Proſperity and Succeſs of thoſe, who take up Arms againſt him. 'Tis a Literal down right Breach, of all *Oaths* formerly made to ſuch *Rightful King*, to *bear Allegiance to him*, and *to defend him therewith, againſt all Attempts made againſt his Perſon, or Crown*. 'Tis to be Self-Condemned of the Higheſt Injuſtice, by Forcing, or Keeping him out of that, which they own to be his *Right*. 'Tis to be Guilty, of Murders, and Robberies, in all the Blood-ſhed, and Spoils, which, in the courſe of their *New Allegiance*, they have abetted, or prayed for, or attempted to make on him, or on his Adherents, for his Cauſe. For all *Allegiance* is due, and required by *God*, to be paid to *Rightful Kings*. And to thoſe, who have, and ſtand upon their *Right*, whether they be in, or out of the actual Adminiſtration of their reſpective Realms. And this, to thoſe who have the *Legal Right*, which is not ſet aſide by Providential Poſſeſſion. All which, they who pleaſe, may ſee proved, in a Treatiſe Entituled, *The Duty of Allegiance ſettled upon its true Grounds, according to Scripture, Reaſon* &c. So that there would be a like waſt of Moral Honeſty, and Juſt Practice at ſuch times, and like Danger to

the Souls of Subjects, to call for the Preventive or Medicinal Help of their Miniſtrations, by their Swearing Brethrens own Principles, or ſhould it prove, that the ejected Prince has the *Legal Right*, according to their Apprehenſions, and Authorized Writings in this Caſe.

And this Immorality and Diſhoneſty, would endanger Mens Souls at ſuch times, not only as appearing in Practice, but alſo, as appearing in Worſhip and Devotions. For all theſe Unrighteous, Diſhoneſt, and Immoral things, ſhould they be found ſuch, are not only daily acted by Subjects of ſuch Realms, in the courſe of Practice; but uſe alſo to be daily offer'd and recommended to *God*, in their Solemn Worſhip and Devotions.

For the daily Prayers for ſuch Governments, uſe to be the ſame, as for any other preceeding, and confeſſedly moſt rightful Governments: *viz.* For *the Proſperity, and continuance of their Adminiſtrations*, for *their overcoming all their Enemies* and *Oppoſers*, and for *Gods confounding all their Devices againſt them*, &c. When there is a State of Declared War and Oppoſition, between them and their Competitor himſelf, call'd by the Swearing Brethren, the *King de jure*. There uſe moreover, to be particular Acknowledgements and Thankſgivings inſerted, for the Subjects being *delivered of their former King*, and for having their *preſent Governors to Reign over them*, in his Place. And particular Prayers, for the *Proſperity of their Arms, both by Sea and Land*; when thoſe *Arms* are employed particularly againſt him, and againſt thoſe, who, as the Publick Acts at ſuch times uſe to ſay, *Rebelliouſly adhere to him*; and when they are to drive him out of ſuch parts of the Dominions, as he ſtill holds from them; or to keep him out of other parts thereof, if he ſhall make any attempt to recover the ſame out of their Hands. And, beſides that theſe things uſe to be daily recommended to *God*, as part of the publick Offices: They are further, an Occaſion, made the profeſt Aim of other Solemnities of Religion, and Solemn and appropriate Times, are appointed on purpoſe for them, and devoted to them. As ſet Days of *Faſting* and *Humiliation*, for ingaging *God* to give Succeſs to theſe Arms and Expeditions. And ſet Days of *Thankſgiving*, for Returning Solemn Thanks to *God*, for any Victory or Succeſs he has afforded in that Cauſe, after they have received the ſame.

Now theſe, in behalf of a *Legal Rightful King*, and where they are not made in any other Pretenders wrong, are Juſt and Pious Prayers. But if in any Time or Kingdom, they ſhould be made by Subjects, for an unjuſt Poſſeſſor of anothers Crown, againſt their *Lawful King*; they would be Prayers put up, for all the ſore-ſaid Iniquities and Immoralities of Perjury and Rebellion, of Oppreſſion, Injuſtice, and all ſorts of unrighteous Violence. Or, if made againſt one, owned to be *King de*

ſure, or the *Lawful King*; they would ſtill be ſo unavoidably, according to thoſe Perſons Principles; and would be ſo held and accounted by them, if they, who profeſs to go, and act upon ſuch Principles, would be true to them.

And the bringing ſuch heinous Immoralities and Iniquities, into *God's* own Houſe and Worſhip, I think would plainly be moſt highly affronting, and offenſive to the Great and Dreadful *God*, and as dangerous to the Souls of Men, as can well be imagined. For theſe Iniquities and Immoralities, give high Provocation to *God*, when he meets them in any place, or ſees them committed by thoſe, who ſtill retain that Reverence for him, as to believe that he forbids them, and is Angry at them. But to bring them as an Offering into his own Houſe, and to recommend them in Prayers and Religious Solemnities, is to make him a Party therein, or pleaſed therewith; and to the Heinouſneſs of thoſe Ways, as they are Acts of high Diſobedience, adds, moreover, an horrid, and more immediate Blaſphemy of *God* himſelf. Such an Immoral Worſhip, is a charge of his being an *Immoral God*: Which *Plutarch*, a Wiſe, and Piouſly diſpoſed *Heathen*, thought a more intollerable Reproach, than to deny his Being, and ſay, *There is no God*. Thus, as he obſerves, any Good and Virtuous Perſon would reſent it, in his own Caſe. For, † *I* ſaith he, *had rather have it ſaid, and ſhould think he wronged me leſs, who ſhould ſay, there never was, nor is, ſuch a Man as* Plutarch: *Than have another affirm, yes, there is ſuch a Perſon: But he is a Man of no Steadineſs, Mutable, Angry, Greedy of Revenge for every light Cauſe, that will fall out with you for Trifles, and if you are wanting in any Ceremony, would be ready to gnaw your Fleſh, or ſtay your Son, or turn in Cattle to trample down and devour your Corn.* And Anſwerably, the fixing theſe, or any ſuch like Immoral and Blaſphemous Characters on *God*, he thinks, is *not leſs Impious*, than *Atheiſm* it ſelf is.

† ἐγὼγ' ἂν ἂν ἐβέλοιμαι μᾶλλον τὸς ἀνθρώπους λέγειν περὶ ἐμᾶ, μήτε γεγονέναι τὸ παράπαν, μηδὲ ἶναι πλάτωρχον, &c. *Plut. de Superſtitione Op. Tom.* 2. *p.* 170.

And ſhould theſe fore-ſaid ways prove Immoralities, both in Practice, and in publick Prayers and Devotions; thoſe few deprived Biſhops and Clergy in any Kingdom, who ſuffer for ſtanding out againſt the ſame, when the moſt run into them, cannot but ſee Men generally Nurſed up therein.

For, as to the *Practice of thoſe Immoralities*, carnal Reaſons, and the courſe of the Times, and the Terror of the preſent Powers, will make them go down with moſt Men. And their Spiritual Guides, will nurſe and train them up therein, if once they themſelves are generally got in to go along therewith, and to do the ſame. Nay, when a general Perſecution is raiſed, to drive on the unwilling, and to force them

to comply for external Intereſts; they will then ſtand ready to carry on the ſame, with regard to Conſcience. If any ſtart, or ſtand off, when conſulted, they direct, and perſwade them to come in, as they ſee they themſelves have done, and tell them, it will be no matter of Guilt, or of Spiritual Danger to them. And when once they are got in, they ſpeak, and Preach Peace to them, that they may feel no Remorſe for ſo doing, nor Harbour any Thoughts of Returning. And to take off all apparant Inconſiſtence, from the Commands of *God*, and the Duties of Religion, about Oaths, and Obedience to Governours, and Common Juſtice, and not coveting or invading other Mens Goods or Rights, and the like, that are ready to fly in their Faces, and bear hardeſt on what they have done: They ſtart doctrinal *Salvo's* for all theſe Precepts, to cover their own Ways, from falling under the ſame, and to prove there is no Sin therein, notwithſtanding all the ſeemingly plain, and Literal Oppoſition, which thoſe Precepts and Duties bear to them.

And then, as to theſe ſame Immoralities, in publick Worſhip and Devotions; if theſe ways ſhould really prove Immoralities, at ſuch Times they are plainly Nurſed up in them, becauſe they are part of the *Daily Prayers*, and, on Occaſion, are the ſet *Faſts* and *Thankſgivings*, in all the publick Churches and Aſſemblies. The authoriſed and eſtabliſh'd Guides and Paſtors, every where then obſerve and uſe them, (ſuch States not Authorizing and Eſtabliſhing, but Depriving the Refuſers thereof;) and put them into the Peoples Mouths, if they will follow and ſay after their Leaders. And this is to be train'd and nurſed up in ſuch Devotions, in ſuch ſort as People are trained up in any Devotions by their Guides: that is, by being convened and call'd to them, and, in the publick Miniſtration, lead on therein; the Paſtors part, as to this, lying in Leading, as the Peoples doth in Following them.

So that the People in ſuch caſes, are generally trained, and nurſed up, in theſe Practices and Devotions. Which, if, for want of Legal Right or Juſt Title in their New Governour, and for the Continuance of the ſame in his Competitor, they prove Unrighteous and Immoral Ones; they would be nurſed up, in Immoral Practices and Devotions. And what Obligation that would lay, on the Suffering and Deprived Biſhops and Clergy of thoſe Countries, for Paſtoral Miniſtrations, will appear, by Conſidering,

2. Secondly, *what Proviſion, good and Faithful Paſtors ought to make againſt ſuch Dangers and Corruptions, by the Exerciſe of their Miniſtry, which ſhall be treated of in the Enſuing Chapters.*

CHAP.

CHAP. III.

Of the Caſes, wherein faithful Biſhops and Miniſters, are bound to ſtick to their Paſtoral Powers and Miniſtrations.

NOw, if under ſuch Revolutions, for want of ſuch Right and Title in the New Governor, and for continuance of the ſame in his Competitor, all the foreſaid Practices and Devotions are unrighteous and immoral in themſelves; this Exerciſe of their Miniſtrations, for proviſion and ſpiritual ſupply of all conſcionable Adherers to Truth, and to Morality in Practiſe and Devotions, is to be expected of them, from the *reality and obligation of things*. If they think them to be ſo, and they are ſuch in their Judgments; 'tis to be expected from *Men of their apprehenſions*, and for them to act ſo, is but to be true to their own Convictions. If their Brethren own the ejected Prince, to have Legal Right ſtill, or to be King *de jure*; *they ought to expect no other from them*, ſince that alone makes all the foreſaid immoralities, and they can do no leſs, if they will act according to that Principle, which is owned and profeſſed by themſelves. The only Ground, whereon in Truth they could be exempted from this Exerciſe, and therefore on which alone it can with Reaſon be deſired, or expected from them, is the *Tranſlation of the Legal Right*; which would remove theſe immoralities. So, that they can only blame them for this Exerciſe, who believe the Tranſlation of this Legal Right; nor can they make it appear, that they blame them with Juſtice, but by clearing this Point, and making Proof thereof.

Their Obligations, to exerciſe their Powers and Miniſtrations at ſuch times, are to provide againſt the wants and dangers of the Souls of Men, and againſt the corruptions of Religion. And that, which will be ready at the ſame time, to be alledged againſt it, will be the *Inhibition and Deprivation of the New State*, and the appearance of *rending the Church thereby*, which is then become united under other Paſtors put into their place, or of *making of a Schiſm*. And therefore, to give a clear Proſpect, and for making a truer Judgment of the Obligations, which they ſtand under to this exerciſe on ſuch Revolutions, I think it may be of uſe to conſider,

1. *In what Caſes, the good and faithful Biſhops and Miniſters of Chriſt, are Bound to ſtick to their Spiritual Powers and Paſtoral Miniſtrations, and what Obligations they have to do ſo.*

2. *Of*

2. *Of what force a Deprivation of Eſtate, or the Preſervation of external Communion and Peace in the Church, ought to be, in debarring them thereof.*

1. *Firſt,* I ſhall conſider, *in what Caſes, the good and faithful Biſhops and Miniſters of Chriſt, are Bound to ſtick to their Spiritual Powers and Paſtoral Miniſtrations, and what Obligations they have to do ſo.*

1. I ſhall *Firſt* ſpeak to *the Caſes, wherein they are Bound to ſtick to their Spiritual Powers and Paſtoral Miniſtrations, and are to go on acting as Biſhops and Paſtors.*

Now, this they are Bound to, *when there is need of it in the Cauſe of Religion, and for the ſafety of the Souls of Men.* For theſe Miniſterial Powers, are Sacred Truſts. And the very end, why they are intruſted with the Biſhops and Paſtors, is, that thereby they may take care of Religion and the Peoples Souls, and provide for the needs thereof. So that they are always to be truſtily Exerciſed, when theſe ſtand in Need of them: or, whenever the Souls of Men will be Endanger'd, and Religion Dammified, by the Paſtors omitting ſuch Exerciſe and Miniſtration, in the places where they are concern'd.

I ſay, they are bound then *to provide ſuch Miniſtrations.* For the Part of Biſhops and Paſtors, is not, like that of mere Lay-Chriſtians, to communicate as they can, in what is provided for them by others. But as Paſtors, they are to make Proviſions. The Work of Miniſters and Paſtors, lies *in Feeding of the Churches. This Feeding of Miniſters, is Feeding them with Religious Offices and Miniſtrations.* Theſe, the People are to partake in; but the Paſtors are to Provide, and Adminiſter them. And this, as Religion, and the Souls of Men ſtand in need thereof. And they always need a Proviſion of ſuch *Miniſtrations,* both of the *Word,* of *Prayers,* and *Sacraments,* as may Edifie but not Pervert, and Purge but not Pollute thoſe, that ſeek to communicate therein. Therefore it lies upon them, I conceive, to provide and ſupply the Churches,

First, *With an Holy, or Sinleſs, and Unpolluted Worſhip, and ſuch as may recommend the Worſhippers to God, and is fit to be accepted,*

There is nothing, *that the Souls of Men may ſeem to need more, than ſuch an Holy Worſhip.* For the Worſhip of *God,* is that, whereby in an Eſpecial manner, they are to ſerve and pleaſe him: whereby, they muſt ſeek to expiate, and attone him after any Offences, which they have committed againſt him: whereby, they can gain his Favour, and Aid; it not only being the great means of their procuring, but alſo an eſtabliſh'd Way of his Conveying and Deriving down to the Souls of his Servants, thoſe Spiritual Graces and Bleſſings, which they need and long for. The Miniſtrations of Worſhip, are the *Miniſtrations of the Spirit,* to Miniſter and afford Grace to thoſe who duly ſeek it; and ſo will be owned of higheſt Neceſſity, to all who ſee what need they have of the Divine

Grace

Grace and Bounty. And ſince the Worſhip of *God* is to ſtand them in ſo much Stead, they have need enough to have it Pure and Pleaſing, that the Medicine be not turned into Poyſon; that it do not affront and provoke *God*, inſtead of gaining and appeaſing him; and ſtop Bleſſings, inſtead of bringing them down.

There is nothing alſo, that *Religion lies more in.* The Worſhip of *God*, is the moſt Direct and Immediate Act, and the moſt expreſs and open Profeſſion of Religion. It is a Service both Solemnly and Profeſſedly Performed in the Preſence, and immediately to the Perſon of *God*. And being ſo directly and immediately concern'd with it in Perſon, he is more nicely Tender of any Prophanation, or Wrong to him therein. 'Tis particularly in matters of his *Worſhip*, that he declares himſelf a *Jealous God*, in the *Second Commandement*. When Sin and Wickedneſs is ſent up to him there, his own Perſon is immediately ſtruck at. Inſtead of being Served and Honoured, he is Aſperſed and Blaſphemed by it. For ſuch an Unholy Worſhip, Aſperſes and Slanders him, as if he were an Unholy *God*. 'Tis a Profeſſion, to ſerve, and gain him, by wicked Ways; which repreſents him, as taking Pleaſure in ill Things, and being ready to Patronize them; fixing upon him, our own Violences, and making him appear as bad, as we our ſelves are. And this is a moſt horrible Prophanation, and Blaſphemouſly foul Aſperſion, thrown upon the pureſt of all Beings. It is a turning Piety into Prophaneneſs; and our very Prayers into Libels, and Reproaches. So that if Men would have their Worſhip, truly Religious; or ſuch as may truly Repreſent and Honour *God*, not Diſgrace and Belye him: they muſt take care above all things, to preſerve it free from all Prophane Matter, and Sinful Mixtures. As the Worſhip, is of an *Holy God*; ſo muſt what is Offer'd to him, be an Holy Worſhip. † *Holineſs becomes his Houſe*, and more eſpecially his Service. His Servants, muſt put up Holy Prayers, and not have their Prayers turn'd into Sin; or their Sins preſented to *God* therein, which would turn Prayers into an Abomination.

† *Pſal.* 93. 5. & *Pſ.* 26. 6.

And this is True, of all ſorts of Sins, either *Idolatry* and *Superſtition*, or *Immoralities*. The needs of Religion, and of the Church require, that Worſhip and Devotions be kept free from both, and that neither of them mix and incorporate therewith. Immoral Prayers, as well as Idolatrous Ones, are a Blaſphemous Libel upon *God*, and an utter Prophanation and Proſtitution of Worſhip and Devotion; they turn Prayer into an Abomination, and call down a Curſe inſtead of a Bleſſing. And thus it was in the Heathen Devotions, which were not only *Idolatrous*, as being paid to Falſe *Gods*: but too often *Immoral* and *Impure*, as being paid to Vicious and Diſhoneſt Deities. *Mercury*, by their account was addicted to *Theft*; *Venus*, to *Whoredom*; *Bacchus*, to *Reveſling* and *Drunkenneſs*;

kenneſs; as others were to other Immoralities. And ſetting up ſuch Immoral Deities, no wonder they ſhould be † found paying them Immoral Services; and together with their *Idolatrous Sacrifices*, offering up alſo Immoral Services, as Uncleanneſs, Drunkenneſs, and Revellings, in their Temples. And theſe Immoralities, in *Laſciviouſneſs and Exceſs of Wine*, as well as the Miſ-applications of Worſhip therein, were the moſt Odious Prophanation and Blaſphemous Reproach of *God*, and made them *Abominable Idolatries*, as St. *Peter* ſays, 1. *Pet.* 4. 3.

† *See Dr.* Hammond. *Annot. in* 1. *Cor.* 5. 10. *Not.* 1.

Theſe Immoralities, whilſt they find a place only in Practiſe, if perſiſted in, ſtop the Acceptance of Devotions. And ſo *God* told the *Jews* by his Prophet *Amos*, that till he ſaw a Courſe of *Judgment and Righteouſneſs, he ſhould hate and deſpiſe their Feaſt Days, and not Smell in their Solemn Aſſemblies, nor accept their Burnt Offerings or Peace-Offerings, nor hear their Hymns and Songs of Praiſe*, Amos 5. 21, 22, 23, 24. And the ſame he declares to them, by *Iſaiah*, *Iſ.* 1. 11, to v. 18. and by *Jeremiah*, *Jer.* 6. 6, 20. And if they have ſuch Fatal Effects, when preſented to him only in Practice; what will they have when preſented to him in Solemn Worſhip and Prayers, which makes the Prophanation thereof ſo much more Staring and Audacious, and the Provocation abundantly more Hainous.

Now theſe Sinleſs Prayers, free from Immorality, as well as from Idolatry, which Religion and the Souls of Men ſtand in ſuch need of, it muſt be the Care of Paſtors, to provide and Supply them with. As *Miniſters of Prayers*, they muſt ſee that ſuch be adminiſtred to them. Yea, as *God* himſelf *is Jealous of his Honour*, in theſe Services: So muſt they, as his *Subſtitutes* and *Repreſentatives*, *be Jealous for him*, to maintain and preſerve Purity therein. And that, to invite Honeſt and Sincere Tempers, to reſort to Prayers and Divine Service: as well as to prevent their contracting Guilt, and Prophaning *God* inſtead of Pleaſing him, when they are met there. For wicked and unrighteous Prayers, extreamly diſturb Righteous Petitioners, and drive away truly Pious and Devout Minds, making them μὴ δυνάμενον Θεῷ, as it is in the *Septuagint*, on the Pollutions of the Sacrifices by *Ely*'s Sons, that is, *To forbear the Service of God, and to abhor the Offering of the Lord*, 1 *Sam.* 2. 17, 24.

I do not ſay, there is the ſame need of affording the People of God this pure Worſhip, *free from the Company of Immoral Practiſers*. The Congregation of Worſhippers, or Church of *God* in this World, is like to be a *Mixture of Perſons*; or as a *Field*, wherein *Tares will grow mixt with the Wheat*, till at the general *Harveſt*, *they come to be ſeperated and Weeded out by the Angels*, as our *Lord* † ſays. Immorality whilſt only in Practice, tho' it Diſhonour *God*, and hinder the Effect of Prayers as to the Practiſers themſelves; yet doth not affect Communion, or ſtain

† *Mat.* 13. 29, 30.

the

the Devotion of others, and intercept the Bleſſing from thoſe good Practicers, who joyn with them in publick Offices. And this is the Error of thoſe, among our Diſſenters, who have inſiſted on the Plea of *mixt Communions*, meaning thereby, a *Mixture of Perſons*, or of good and bad Practiſers in *Gods* Worſhip and Service, which they pretend ſhould be made up of *Saints*, or of *Pure* and *Regenerate Souls*. Church-Governours, I grant, in ſuch Sort, as may be moſt Medicinal to the Offenders themſelves, and to preſerve Religion from the ſtain, and the ſound Members from the Infection of ſuch Companions, are to remove ſuch, (eſpecially when the Immoralities are Groſs and Notorious,) from Communion by Church-Cenſurers, ſo far as may be profitably and prudently done in Courſe of Diſcipline, and as Times and Circumſtances, and the State of a Church in this corrupt and mixt World, will bear. But this will be no abſolute Proviſion againſt them; and after all, the Church here will have a Mixture of Perſons, or good and bad to meet together in Divine Offices, and 'tis not for any, to break Communion with it thereupon. But, though they are not univerſally to keep out Immoral Practiſers; yet they are to keep out Immoral Prayers from publick Miniſtrations. For thoſe are offer'd to all that come, though only fit to Poyſon, not to Nouriſh them: And are put up to *God*, in the Name of the Congregation; and ſo are a publick, viſible, and profeſſed Diſhonour to him. So that they, who have the Care of publick Worſhip, muſt take care to Purge them out of it.

It will be incumbent on them, to ſupply the Church,

2. Secondly, *With the Miniſtration of all that Truth, which is neceſſary to be believed, or Practiſed.* The *Word*, or *Preaching of theſe Truths*, is to bear up Religion, and to ſave the Souls of Men. And the *Miniſtry of this Word*, is committed unto them.

This Miniſtration muſt be of *all Neceſſary Truth*. What our *Lord* intruſted with the Apoſtles, and, in them, with the Biſhops and Paſtors of the Church *to the end of the world*, is, *to Teach them to obſerve all things whatſoever I have commanded*: Where *all things*, muſt needs take in all that are neceſſary. *Matt.* 28. 20. And St. *Paul*, in Diſcharge of his *Cure of Souls*, pleads himſelf *pure of the Blood of all Men*, as having *declared to them the whole Counſel of God*, which their *Blood* might any way depend upon, and having *kept back nothing that was Profitable to them*, Acts 20. 26, 27. For in theſe Points, if the People periſh through the *Watch-Mans being Dumb*, or for *want of his giving warning*; the People Die, indeed, and *are taken away in their Iniquity, but their Blood will God require at the Watch-Mans Hand*, Ezek. 33. 6, 8. As for inferior Truths, which are not commonly neceſſary for Chriſtians to know, and to be inſtructed in; but in

their Nature, are more indifferent: They may be forborn for Peace, as need requires, and to prevent great Stirs and Divisions in the Church. But Truths of Necessity and Importance, must not be neglected, or given up on such Pretences.

And it must be a Ministration of all that is necessary, *whether in Faith, or Practice.* That which makes either, to be a necessary part of their Ministration, is, because they are necessary parts of Religion, and necessary to the Souls of Men. And this makes an equal Necessity, of Ministring both. For Obedience, is as Necessary, and indispensable a Branch of the Gospel, as Faith: And Practical Opinions, are as much set by, as Propositions about Faith; and as much Dishonour may accrue to *God*, and as much Danger to the Souls of Men, by Practical, as by Speculative Heresies. Nay, many times more, since matters of Morality and Practice, are more naturally imprinted on all Mens Hearts, and are more easy and obvious to all Understandings. They lye open, to the Unlearned, as well as to Learned Men. Yea, the Ignorant and Unlearned, oft-times continue to see them, when the Learned overlook them: a little Skill, with a sufficient Degree of Honesty, qualifying Men to discern these Matters; and there not being so much need of Learning, in those, who would descry, as there is in those, who would pervert and mistake them. And this makes the Mistakes of Men, in these Points, both more Dangerous to themselves, and more Dishonourable to Religion. For being so generally known, or easy of Knowledge: There is not like Room in them, for Extenuation and Excuse, of Error or Ignorance; as there is in Speculations of Faith, that are of harder Examination, and lie further off; which renders Practical Heresies oft-times more *Dangerous.* And on the same Account, the Dishonour to *God* and *Religion* thereby, is more universally noted, being more manifestly Apparant, and more sensibly Disgusting, to the Generality of Beholders: Which makes them also, more *Disgraceful* and *Scandalous.* And therefore they stand particularly bound, to Minister the Word, and give warning, in these Points: Both as what would oft-times more surely, and irremediably shed the *Blood of Souls*; and as what would prove more Scandalous in the Sight of all considerate Persons, and make Religion more generally *Despised, Blasphemed,* and *evil Spoken of.*

Particularly, it will be incumbent on them to supply the Church with the Ministration of Necessary Practical Truths.

1. *When Dangerous and Immoral Practices are setting up.* Especially, if they are setting up generally, and most People are in danger of being drawn into them: As when they come dressed up, with Appearances and Recommendations of Wordly Ease, or Interests; or are driven

driven on by the Arm of Secular Power, or by the Cry of a Time. And undisturbedly, as when they, who are in the place of Reproving, Dissemble and Connive at them; and are Dumb, not lifting up their Voices against them.

These Immoral Practices, that the Immoral Things are only Practised, but not Justified, are most Dangerous and Destructive to those Souls, who are involved therein. And when they see Men in the Ways of Death, *the Watchmen* are required at their Peril to give Warning, and to tell them what will be the End thereof. *If thou givest him not Warning, nor speakest to warn the Wicked from his wicked Way, to save his Life; his Blood will I require at thine Hand*, Ezek. 3. 18, 20. and cap. 33. 8. They are the Spiritual Weaknesses, and Diseases of Souls, their Straying, and Loosing of themselves, in Wrong and Pernicious Ways. And the Duty of Shepherds, is not to stand off, or to keep Silent when these Maladies have seized the Flocks; but to shew their Pastoral Care, and make Provision for them. They are, as *God* tells the *Shepherds* by *Ezekiel*, *to Heal that which they find to be Sick, by applying proper Remedies; and to Strengthen that which is Diseased*, Feeding it with wholesome Doctrine, or † *Proper Aliment*, as *Grotius* says upon it; *to bring again that which was Driven away, and to Seek that which was lost*, if happily, by seasonable and needful Warning and Admonition, they may recover it. *Ezek.* 34. 4. And if they take up with *Feeding of themselves*, and Neglect by these ways *to Feed the Flocks* at such times; he denounces Woes to them, ver. 2. and declares *he will require his Flock at their Hand*, ver. 10.

† *Bonis Alimentis. Grot. ad loc.*

I do not say Immoral Practices, are a Cause for Pastors to *Separate Communion*. For Immorality, whilst confined to Practice and Conversation, and not crept into Worship and Prayers, doth not hinder all Communion in Divine Service. Nor are we to seperate from any Church in Divine Offices, because of a *Mixture of Persons*, or of their having Moral and Immoral Livers among them, as I observed before.

But they are an obliging Call to them, *to Minister the Word, to put a stop to them*. And if they cannot be allowed to do this in Communion with others; they must do it however, by breaking off from them, and Officiating by themselves. And such Breach, to say nothing of other Grounds, is consequential upon the Ministrations of the deprived Pastors, on such Revolutions. They are by their Deprivation Secluded from Ministring in the Authorized and Established Churches; and so must act seperately, and Minister by themselves, if they are bound to Minister the Word at all.

2. When *ill or immoral Practices* are not only *set up*, but *Justified*. And then *ill Practices*, are turn'd into *ill Principles*, and become *Doctrines*. There may be a Defection from Duties in Practice, whilst Men retain their Principles: Their Love of this World, and the Strength of Corrupt Passions, carrying them too oft, to act and do ill against their Judgments. But if their Opinion is brought over, and in Judgment they are reconciled to ill Ways; since all Judgment is upon Principle, that is, by change of Principles. Their Judgment then is perverted, by ill and Corrupt Doctrines. Which, having imbibed to corrupt, and alledging to clear and justifie themselves; they will teach and propagate among others. And when, by venting corrupt Principles and Propositions, False Guides set up for Teachers of ill Things: 'Tis high time, for True and Faithful Guides, to open their Mouths, and to strive for Truth and Righteousness against them. They are *ill Watch-Men*, if they are asleep, or silent, at such a Time. And *ill Shepherds*, if they take no care to lay wholesome things before the Flocks, and to drive away unwholesome, when *the Speakers of Perverse Things*, are endeavouring to Poyson them. And *Unfaithful Stewards*, and *Dispensers of the Word*, if, instead of dispensing it out, they smother and suppress it, when the Church is in the greatest need to be informed thereof.

Particularly, they are obliged to this Ministration, when the ill and Immoral Practices are *Justified*.

1. First, In *some particular Cases*, especially, if those *Cases* are of *general Concern*, that draw in great Numbers of Persons: And may prove of *long Continuance*, to hold them on for a considerable Time, in the Repetition of the same Immoral Practices. Both which happen, in Case of Injustice, to dispossessed Princes, and of turning Allegiance against them; which concern all the Subjects of such Princes, and will continue so to do, till the Competition ceaseth.

Now these Immoralities in particular Cases, are the Immoralities, that will destroy Souls, when those Cases happen. It is in particular Cases, that particular Persons are Guilty of them, and liable to be condemned for them. So, 'tis in particular Cases, that they need to be warned against them, and shew'd the Danger of them.

And the giving them this Warning, in such particular Cases, as they come, is the Business of the *Watch-Man*. For he is set to Watch particular Cases, and against particular Occurrences; and is to call out and give warning, as oft as he espies any Harm, or Danger approaching therein. And if any perish in those Cases, for want of his giving them Notice, *God* tells him, † *He will require their Blood at his Hands*. The *Watch-Man*, must have both his Eyes abroad, to espie these Dangers; and his Tongue free, to proclaim, and give warning

† *Ezek.* 33. 6.

warning of them: Being set to drive any approaching Evils away, by giving the Alarm for People to Arm against them, and to keep out of their Way. And if, like Men asleep, they take no Notice of Vices, when catching and over-runing their Flocks, nor open their Mouths against them; the Scripture brands and upraids them, as it did the *Prophets*, and *Watch-Men of Israel*, with the Name of *Dumb Dogs that cannot Bark*: It being *the Office of Priests and Prophets*, to *reprehend* and open their Mouths, against approaching *Vices*, *as it is of Dogs* set to watch the House, to open theirs, *and Bark against approaching Thieves*, as † *Grotius* comments upon it, *Isa.* 56. 10. † *ad loc.*

It is the part of † *Stewards* and *Rulers of the House*; who are set to attend all particular Cases, that may arise, and concern the Family; and still to Dispense and Deliver out, *what Portion of Food*, each Case, or Occasion, may make Needful, or proper for the *House-Hold*. † *Luk.* 12. 42.

It is the Office of *Pastors* and *Shepherds*, to have an Eye to circumstances of Time and Place, and to Watch over their Flocks in particular Cases. The Needs of their Flocks, their Sicknesses and Strayings, lye all in particular Cases. And, as the Work and Duty of *Shepherds*, lies in † *Feeding of their Flocks*, it will be their Duty to administer this Food, when they need it, and their Care and Provision must be for those particular Cases, which are in want thereof. Their *Feeding of their Flocks*, must be by *Strengthning them* in any Case, where they see them *Diseased*; or *Healing them*, where they find them *Sick*; or *Seeking after them*, when they are *Lost*; and *bringing them back* at any Time, when they are *gone Astray*, or *are Driven away*, as *God* tells the *Shepherds of Israel*, Ezek. 34. 3, 4. And if they Neglect, by due Ministrations to feed them in these Cases, where they are in so great want to be Fed; he tells them they are no *Shepherds*, but that his † *Flock is without a Shepherd*, v. 5. Or, that they are such *Shepherd*, as *Feed not his Flock, but Feed themselves*, ver. 2, 8. † *Ezek.* 34. 2, 8. † v. 8.

It is the Duty of *Ministers of the Word*, who are to *watch and mark Seasons*; and not to let the People want it in any Case, when they need to be Warned, and Instructed by it. They are to *Preach the Word, and to be instant in it, in Season*, yea, *and* even *out of Season*, 2 Tim. 4. 2. To see, that none of the *Family* Starve, or *go astray* for want thereof, in a trying Time; but that all have what *Portion of it they need, in due Season*, Luk. 12. 42. They are constituted *Pastors and Teachers, to Minister the Word, for perfecting the Saints, and for Edifying the Body of Christ*: And so are bound to administer it in any Case, where the *Saints* need to be perfected; or where that *Body* needs to be repaired thereby; as sure they do, when ill Practices have broken in, and are allowed among them, *Eph.* 4 11, 12.

It

It is the Work and Profession of *Guides of Souls*, to direct them in all particular Occurrences, and to set them Right in all Cases; And if at any time, they see them about to mistake their Way, to shew them which Path they ought to keep; or, if they see they are gone wrong, to call out to them to come back again. They are such † *Guides* or *Leaders*, as are intrusted with, and *must give an Account of Souls*: And so are strictly bound to see, that they do not stray, nor perish in any Case, for Want of true and careful Guidance and Direction, *Heb.* 13. 17.

† ἡγούμενοι.

So that particular Cases, which are the Times of the Peoples Needs, must be Times of the Pastors Ministrations. Especially such particular Cases, wherein the Generality are like to run into Deadly Sin, and are like to be daily Repeating the same, and, for ought appears, to continue long therein.

And therefore in such Cases, if Immoral Things are not only practised, but justified; the True Pastors are more highly bound to Warn the Church, and to shew the Guilt and Danger thereof. The mere Justification of them in such particular Case, without any further Propositions or False Doctrines about them, is enough to require this Ministration at their Hands. For, when such Immoral Things, are justified; Sin is not only Practised, but it, and Death, are generally recommended. Men are taught then, to † *call Evil, Good*; and to embrace Sin, without Remorse or Shame; and to meet Death, without Fear, or Sence of Danger. And what is there left then to restrain them, from Corrupting themselves therewith, according as they are lead thereto, by their own Interests, Ease, or Inclinations; or by the Power, or Perswasions of others? So that Sin, and Death, here Ride Triumphant, and go on without Opposition. And that sure, is a loud Call for the Ministers of Righteousness, to stir up their Ministerial Powers, to put a stop thereto, and to save the Souls they are set to Minister to, from being polluted and destroyed by them. They would be *ill Ministers of the Word*, should they administer no Word, but keep silent; and *ill Watch-Men* for their several Charges, should they give no Warning; *ill Stewards of the House-Hold*, should they make no Provision; *ill Shepheards of the Flocks* should they neglect to Feed and Minister to them; and *ill Guides of Souls*, should they fail to shew the Way, and to give Directions, how they may avoid both Sin and Death, so fairly and invitingly recommended to them, and so haftily coming upon them, in these Cases.

† *Is.* 5. 20.

CHAP.

CHAP. IV

More of the Cases, wherein faithful Bishops and Ministers, are bound to stick to their Pastoral Powers and Ministrations.

BUT when Immoral and Unrighteous Practices, are Justified in any particular Case: Since those Practices are litterally and directly Condemned by Moral Precepts, they who pretend to justifie them, must find some way to reconcile and take off those Precepts. So that this Justification of Immoral Practices in a particular Case, will be sure to bring on another Step, which will make this Ministration of all true Pastors still more Necessary, and that is,

2. Secondly, *The eluding, or vacating of Moral Duties, and Precepts opposite thereto, by Doctrinal Salvo's.*

When Men both act, and justifie immoral things, they do not ordinarily renounce the Duties transgressed thereby, under their general and received Names; but start such Doctrines and Principles about them, for Salvo's, as elude, or vacate them in Practice.

Thus, the *Jesuites* allow the sinfulnes of Lying. But they say, what is Spoken is no Lye, if they can make it a Truth by a *Mental Reservation*; or by the *Equivocalness* and *Ambiguity*, of any Words or Sentences, whereby it is Expressed.

Thus also others admit the Damnableness, of *Resisting the Higher Power*, according to St. † *Paul*, or of *Raising Rebellion*. But they say, this is only resisting them, whilst they keep to Laws, and within the Bounds of Legal Powers, and the Frame of the Government; not when they go beyond them. They own, that by the *Fifth Commandement*, and other Scriptural *Precepts*, Allegiance is due to their Soveraign Prince. But they teach withal, sometimes, as the *Papists*, that it is in the Power of the *Pope*; or, as others, that it is in the power of the People, to depose their Princes, and then they are no longer Soveraigns. And thereby, to Absolve and Discharge themselves, from owing and bearing them any more Allegiance. Which Positions, for *Deposing Princes*, and for *Absolving Subjects from their Allegiance* to them, have passed in the Account of our Laws and Church, for *Damnable Doctrines*. Or else they say, that this Allegiance, is due *for the Sake of Publick Good*; and

† Ro. 13. 2.

and that whether the Soveraign himſelf, whoſe Right it is, Diſcharge it or no, Publick Good, when it interferes, will give a Diſcharge thereof. Or again, that it is due, *only on Account of Actual Adminiſtration*, and is ſtill to follow the *King in Fact*: And ſo is no longer Due to their Lawful King, if once another hath Forcibly Diſpoſſeſſed him.

Further yet, ſome allow the *Sacredneſs* and *Obligations of Oaths*; particularly of the *Oath of Allegiance to Princes*. But they teach moreover, ſometimes, that all this Sacred Obligation, is only to ſome *Feigned Softning and lower Senſes* of their own, neither ſuiting with the Nature of things, nor with the Ordinary and Honeſt Uſe of Words, and with the Simplicity and plain Dealing of Promiſes and Solemn Declarations. Nay, nor with their own enſuing Practice and Performance thereof, they, who in Swearing, declared for a lower, afterwards paying and practiſing an higher Sence; as all will be call'd to do in courſe of their Obedience, who profeſs Allegiance to any as their Civil Governours. Or elſe, that all this Sacred Obligation of the Oath of Allegiance, is *in Subordination to the Antecedent and Superior Obligation of Publick Good*, and that it will Abſolve and Diſcharge them from it.

Again; they admit the unlawfulneſs of *Stealing*, or of taking another Man's Goods, or Crown, againſt the *Eighth*; or of *Coveting* them, againſt the *Tenth Commandment*. But they teach alſo, which roots up the Foundations of common Honeſty and Juſtice, that if Providence has at any time aſſiſted an Invader to get them from him, the Invader has thereby got a *Providential Right* thereto, which is the beſt Right; and that after that, they may *lawfully maintain him, in his Violent Poſſeſſion; and may Innocently keep the other, whom themſelves own ſtill to have the Legal Right, out of the Poſſeſſion of his Right*, yea, and may with a ſafe Conſcience force any Remaining Parts out of his Hands, which he ſhall Happen to continue ſtill Poſſeſſed of.

Laſtly, Admitting *the ordinary Wickedneſs* and *Deſtructiveneſs*, *of ſuch Breach of Oaths*, and of open *Injuſtice*, &c. yet many think all may be ſalved, by *the Maintainance and Preſervation of ſome other Duties thereby, which are of more worth*, as of *Orthodox Faith*, or of *Purity of Goſpel-Worſhip* and *Divine Service*. *Thus the Jews, who Sware by the Name of the Lord, but not in Truth*, *viz.* Swearing Falſly what they never meant nor intended; *nor in Righteouſneſs*, *viz.* promiſing to do what was very Unrighteous and Unjuſt. And yet, as *God* taxes them by *Iſaiah*, they thought to ſalve all, and *would ſtay themſelves upon the God of Iſrael*, by *calling themſelves of the Holy City*, or by retaining *God's* Temple and true Worſhip ſtill among them, *Iſ.* 48. 1, 2.

Such

Such as theſe, are the Doctrinal Salvo's, whereby Men, who in the General would continue to own, and to profeſs Moral Duties and Precepts, do notwithſtanding ſtudy to reconcile them with ſome beloved and Juſtified Practices, which are a literal and down-right Breach thereof.

Now, though for Silencing of their own Conſciences, or in Fear of Worldly Shame, in theſe, and the like Caſes, Men ſtill own the Duty in general Words: yet, by theſe oppoſite Principles and Doctrinal Salvo's, do they Elude and Vacate them in Practice. That is, under Shelter of theſe oppoſite Doctrines, they practice againſt thoſe Duties, and juſtifie themſelves therein, as if there were no ſuch Duties to reſtrain, nor general Words to forbid them.

Under the Doctrinal Salvo's, of *Aequivocations* and *Mental Reſervations*, for inſtance, they think themſelves true Men, all the time they are telling horrid Lies. And under the aforeſaid Doctrinal Limitation, of the *Damnableneſs of Reſiſtance*, to *Legal Actings and Adminiſtrations of Princes*; they believe themſelves good Subjects, whilſt they are moſt wickedly Levying War, and Rebelling againſt *God's* Ordinance. Thus likewiſe, under the Doctrinal Salvo's, of the *Popes*, or *Peoples Power to Depoſe Kings*, and to *Diſcharge their Subjects of their Obedience*; of *Allegiance being Due, only to a King in Fact*; or whilſt the Payment of it makes as they conceive, *for the Publick Good*: may they think themſelves Unreprovable in Duty and Loyalty to their Lawful King, though all the while they appear both to *God* and Man, as if they ought him nothing; yea, tho' both by Prayers and Practice, they openly reſiſt him, and oppoſe and ſet themſelves againſt him. And by confining the *Obligation of Oaths of Allegiance*, to their *own Arbitrary Senſes*; or, by Cancelling them, by *Antecedent Obligations of Publick Good*: They may Fancy themſelves keeping Faith, all the time they are wofully breaking it; and that they are obſerving Oaths, tho, all the while at their extream Peril, they are Litterally Forſwearing themſelves. And under Shelter of the aforeſaid *Providential Right*, to what an Invader has unjuſtly got into his Poſſeſſion: They may take themſelves for Juſt and Righteous Perſons, whilſt all the time they are wickedly and horribly backing Violence and Wrong; and helping one to hold, what they believe and know he hath unjuſtly got; and keeping the injured and oppreſſed Perſon, out of his own. And this is making *God's* Laws of no Effect in Practice, however they may ſtill be owned, in general Names and Acknowledgments; ſince, in their Actions, Men may do Contrary, as Securely and Warrantably, as if there were no ſuch Laws at all. Thus it was, with the Salvo of the *Vow Corban* among the *Jews*, to get clear of the Duty, of *Honouring and ſupporting Parents*. And

with other Salvo's about *Oaths*, and *other Commandments*. And these our Saviour call'd, *making void the Commandments of God through their Doctrinal Traditions*, Mat. 15. 5. 6. and Cap. 23.

And where this is the Case, it must not be said, on the Account of their still Owning and Preaching up the Moral Duties, under their general Names, that *Men have made no Change of Moral Doctrines*. They may have made none, but say the same, as to *general Doctrines*, viz. that in the General, there lies an Obligation upon Men, *to keep Faith and Oaths*, and to be *Obedient and Passive under Governors*, and *to do Justice to Proprietors*, and the like. And so the *Pharisees* would in the General own, *the Duty of Supporting Parents*, and those other Duties, which they made void in Practice. But these general and abstracted Doctrines, lie further off; and some other Doctrines more circumstantiate give them their proper Limitations, and teach the Obligation thereof, and how far they are Duties in particular Cases, must come between them and the Practice of Men, which lies all in such particular Cases. And in these nearer, and more limited and circumstantiate Doctrines about the foresaid moral Duties, there is a Change, when Men fall to start the foresaid Salvo's. Yea, such a Change, as intercepts all the Force of the General Doctrines, and teaches and authorizes Men, notwithstanding those general Doctrines, to Practise otherwise. And such as the *Pharisees* made, for which they are charged by our Saviour, *for making void God's Laws*; which certainly is to make a woful Change thereof. These salving Doctrines, are all changes of Doctrine; and the Preachers thereof at such times, make as great a change of Moral Doctrines, as is necessary to make a change of Moral Practices. And tho' they may not all Agree, in any one of these Salvo's, or changes of Moral Doctrine; as Men are not so like to do when they are going wrong, the ways of Error being Infinite, tho' the way of Truth is but One. Yet if once they all Agree, not only in following, but in justifying and teaching the Immoral Practices; they must all do it, upon one or other of these new salving Doctrines, which Men, not hardy enough to decry moral Duties under their general Names, must each of them chuse for themselves as they see Cause.

Now, when such changes of Practical Doctrine are introduced, and Moral Duties and Precepts are thus eluded and vacated, by Doctrinal Salvo's and Limitations; 'Tis more highly incumbent still, on the Ministers of *Christ*, to stand up in his Cause, and to administer his Word, in Defence thereof. They are Ministers of Religion, and must not see it suffer in any of its Articles, or Duties; but, as its appointed Officers and Advocates, must guard and maintain them. These Articles and Duties, are a Trust divinely committed to them. † *The glorious Gospel,*

† 1 *Tim.* 1. 11.

was

was committed to my Trust. And † *we are allowed of God, to be put in Trust with the Gospel*, saith St. *Paul*. They are intrusted in their Hands, as things, which they are to *keep* and *hold fast*. O *Timothy*, *keep that which was committed to thy Trust*, saith he again, 1 *Tim.* 6. 20. *Hold it fast*, and *in the Forms of sound Words*, wherein it was delivered, 2 *Tim.* 1. 13. He trusts to them, not only to keep and retain them, but to defend and plead for them. *I am set for the Defence of the Gospel*, Phil. 1. 17. To take care, that they be transmitted down to others, who shall come next in Succession. *The things, that thou hast heard of me, the same commit thou to Faithful Men, who shall be able to Teach others therein*, 2 Tim. 2. 2. And having received such Sacred Trusts, they must shew a strict Fidelity, in Discharge thereof. St. *Paul* directs *Timothy*, *to commit them to Faithful Men*, 2 Tim. 2. 2. And saith, *Christ committed the Gospel to his Trust*, and *put him into the Ministry* of it, *counting him Faithful*, 1 Tim. 1. 11, 12. And all this *Fidelity*, is to be the *Fidelity of Ministers*, who are intrusted, not only with the private Keeping and Profession, but with the publick Ministration of these Articles, and Gospel Duties. So that their Keeping, and holding fast to them, is their Keeping and Holding, to the Preaching, and Ministration of them; and by that same *Preaching* and *Ministration*, are they to defend them in the present Age, and to deliver them over to Posterity.

† 1 *Thes.* 2. 4.

And therefore, when any Moral Duties or Precepts, deposited and intrusted with them, are endanger'd, and Attempts are made to elude or vacate them: They are tryed, how true they will prove to their Trusts, of *Ministerial Keeping*, and *Defending*, and *transmitting of them down*. And then, they must not desert them, but stand up and act for them, by a Faithful Administration. If others treacherously reject them, or bend their Wits to vacate them, and render them of no effect; they must not run in, to give their Voice with them; nor by their uncontesting Silence, and base yielding, betray, and give up that *Sacred Deposium*, which was intrusted to their Custody and Maintenance.

This ministerial Maintenance and Administration of Moral Precepts, when thus changed and vacated by corrupt Salvo's, *God* expected from all *True Prophets*, and *Faithful Shepheards* among the *Jews*.

In the Prophet † *Jeremiah*, we are told of * *False Prophets* and *Pastors*, who, by such Salvo's, had Poyson'd Peoples Morals. They had corrupted them in point of *Oaths*, drawing them generally into *Swearing*, (or *Perjury*, as † *Castalio*, and *Arias Montanus*, and others,) *because of which*, as 'tis there said, *The Land Mourns*: And also, in point of *Justice*, abetting a *Course of Evil*, (or *Violence*, as the Margin,) and of *Unrighteous Force*, Jer. 23. 10. This Corruption of Practice, was by

† *chap.* 23. * *ver.* 1, 9. † *ad loc.*

Corruption of Principles. For they had made them first to believe, that there is no Sin in these their Doings, which they had studied to shelter by Salvo's of their own Invention, from the censure of those Laws, which seemed plainly to forbid them. *They commit Adultery, and walk in Lies*, i. e. in Lying Salvo's and Adulteration of moral Duties, making the Preservation of *Gods Worship and Temple*, a Shelter for these Vices and Immoralities, as † *Grotius* Notes: And by such Adulterations, they *strengthen the Hands of Evil Doers* in these Ways, *that none of them doth return from his Wickedness*, ver. 14. And these Salvo's, invented from Time to Time, as need was, were not more a Defection from the Truth, than from their own profess'd Principles: The Prophets being taxed therein, for *causing the People to err, as by their Lyes, so by their* † *Lightness*, ver. 32. But now, when the *False Prophets*, and *unfaithful Shepheards*, set themselves by such corrupt Salvo's, to elude and vacate moral Precepts; *God* expected of all the True and Faithful Shepheards, that they should stand up against them, for Ministration, and Maintenance thereof. *They should have stood in his Council, and have caused his People to hear his Word, to turn them from their evil ways*, which the False Teachers labour'd to strengthen and encourage them in, by their Lying Salvo's, ver. 22. If any *Prophets had his Word*, he expected they should *speak it Faithfully*, ver. 28. That *his Word should be in them like a Fire*, bursting out with Violence, and not sparing any that stood in its way, as the False Prophets, those false and flattering Accomodators, were wont to do; *and like an Hammer, that breaks the Rock in Pieces*, striking on the most obdurate, when the other, in their soothing ways, were wont to stroak them, ver. 29.

† in ver. 10. and ver. 14.

† See Zeph. 3. 4.

In *Ezekiel*, God complains of the *False Prophets*, for *Daubing* over Immoral Practices *with untemper'd Mortar*, i. e, with corrupt Salvo's, to cover them from the Censure and Condemnation of moral Precepts, *Ezek.* 13. 10, 11. *&c.* Their *Daubing*, was by such Covers, or Plasters, as were *Visions of Peace*; or to shew the Evil-Doers, how they did not break with *God*, and moral Duties, by these their immoral Practices, ver. 15, 16. This he also calls, *making Kerchiefs* or *Vales*, their end being to hide all Appearance of Sin and Deformity in these Actings; and saith, *they fitted them to every Stature*, ver. 18, 21. And *by these Lies*, or Lying Salvo's, *they* made Men believe, that there was no Breach of moral Precepts in these immoral Practices, nor any Danger of Death thereby; and so *strengthned the Hands of the Wicked, that he should not return from his wicked Way, by promising him Life* though he went on therein, ver. 22. But if any true Prophets, who saw this, should keep silence; or, out of selfish Subtlety, should Skulk, and keep out of those Dangers, which attend the ministerial Reproof thereof at such

ſuch Times: God brands them, as *being like Foxes in the Deſert, for not having gone up into the Gaps* or *Breaches* to repair them, and *for not having made up the Hedge for the Houſe of* Iſrael, by fencing it again with ſound Doctrine, and with the Conſcience of moral Duties, to keep out all further Eruption of ſuch immoral Practices, ver. 4, 5. And elſewhere by the ſame Prophet, he denounces woes to them, and declares *he will require his Flock at their Hand*, if, inſtead of *Feeding only themſelves*, they do not, as becomes *good Shepheards, Feed their Flocks*; and that, by the due exerciſe of their Miniſtrations, for *Strengthning the Diſeaſed*, or for *Healing the Sick*, or for *Reducing the Scatter'd, or Recovering the Loſt*, as the needs of the Flock ſhall require, *Ezek.* 34. 2, 3. 4. 10.

The Prieſts, ſaith *Zephaniah*, *have done Violence to the Law*, forcing it with corrupt Gloſſes and Expoſitions, to bear with immoral and unlawful Practices, *Zeph.* 3. 4. *They have violated my Law*, or, as the *Margin* from the *Hebrew*, *offered Violence to it*, i. e. ſtopp'd its Mouth by Wicked Salvo's, not ſuffering it to condemn thoſe evil Deeds, againſt which it is deſign'd, ſaith *God* by *Ezekiel*, Ezek. 22. 26. Theſe corrupt Salvo's, and doctrinal Perverſions of *Gods* Laws, are grievouſly complained of by the Holy Prophets, and ſtill grew up among the *Jews*, to perfect the Wickedneſs, and to haſten on the Ruin of that Church. But whenſoever theſe Attempts were made by Falſe Prophets and Seducers, to pervert the Laws of *God*; it was incumbent on his true Miniſters, to oppoſe them therein, and to Miniſter thoſe Laws and Duties to the People in their true meaning. And they ſtill incur the Cenſure, of † *Shepheards that Feed not the Flock, but themſelves*; of † *Blind Watch-Men, and Dumb Dogs*; if they are ſilent, and ſit ſtill on ſuch Occaſions. † *Ezek.* 34. 2, 3. * *Iſ.* 56. 10.

The like, our *Saviour Chriſt* alſo expected *from his Diſciples*, when they found ſuch Salvo's advanced, for Practices againſt any of his Commandments.

The *Phariſees*, had invented many doctrinal Salvo's, to juſtifie Men in the Breach of moral Duties, and to vacate ſeveral of *Gods* Holy Commandments. Thus they dealt, by the *Breach of Oaths*; which they cleared by ſeveral arbitrary Limitations, and nice Diſtinctions of their own, about the *Obligation of them*, or *Mens becoming Debtors*, i. e. bound by them, *Mat.* 23. 16, 18. And by the *Denial of Relief, or Help to Parents*; which they †ſaid was diſcharged of the Obligation laid by the *Fifth Commandment*, and free from Sin, if it was ſalved by the *Vow Corban*, i. e. if they had made a Vow before, that they would never Relieve them, *Mat.* 15. 4. 5. 6. Thus *Fruſtrating the Commandments of God*, as he tells them, *and making them of none effect, through* † *See Dr. Lightfoot's Hor. Heb. in loc.*

through their undermining Salvo's and Traditions, Mat. 15. 6. and *Mark* 7. 9, 13. Not to mention, their Limiting the Obligation of all Righteousness to external Acts; or other ways, of their exempting many Offences, forbid by their own Law, as well as by that of the Blessed *Jesus*.

But when the *Ministers of Christ* met with these Salvo's, it was their Part, not to suffer them, but to rescue moral Precepts from being corrupted, and Mens Consciences and Practices from being insnared by them. They were to † *beware of the Leaven of the Pharisees*, in these, and other Points: not only, as private Christians, to beware of imbibing it themselves; but, as Pastors, of suffering others to be tainted, or corrupted therewith. When by these, and such like Glosses, † *the Lawyers had taken away the Key of Knowledge*, and * *shut up the Kingdom of Heaven against Men*, as our Lord saith; they, as Ministers of that Kingdom, were to unlock and open it to them, and to make these Duties, which were the Paths thereof, plane for all, who were sincerely desirous to walk in them. They that are made *Pastors*, and put in Station to be *Great in the Kingdom of Heaven*, must both *do* the same themselves; *and teach others to observe, even the least of Christs Commandments*, when *others* not only *transgress* them in their own Practice, but *teach Men to transgress them*, Mat. 15. 19.

† *Mat.* 16. 6, 11.

† *Luk.* 11. 52.

* *Mat.* 23. 13. *vid. Chrysost. in loc. & Comment. incerti Authoris ap. Chrysost. in loc.*

St. *Paul* afterwards speaks of *False Apostles, who corrupted the Word of God.* Καπηλεύοντες, that *adulterated* it, as *Vintners do their Wines, by corrupt Mixtures*, blending their own Arbitrary Salvo's and Conceits therewith, or *Mixing their own Doctrines with Gods*, as St. *Chrysostom* comments. 2 *Cor.* 2. 17. Who *handled the Word of God deceitfully*. 2. *Cor.* 4. 2. And *spoke Lies in Hypocrisie*, pretending them consistent with, or sometimes promotive of Duty and Piety. 1 *Tim.* 4. 2. And *perverted the Gospel of Christ*, Gal. 1. 17. But when the true Ministers met with any of these corrupt Infusions, and Adulterations of Christian Doctrines, instead of Treacherously conniving at these Adulterations, they were, by a purer and more sincere Ministration, to cure and teach Men better. They were to *make full Proof of their Ministry in Preaching the Word*; and to *reprove*, and *rebuke* all that was contrary to it, among *those that would heap to themselves Teachers* of Errors and Adulterations of the Truth, *according to their own Lusts*, 2 Tim. 4. 2, 3, 5. When others fell *to speak Lies in Hypocrisie*, they were *not to neglect the Gift that was in them*, that is, their Pastoral Power and Function; but to † *stir it up, and put the Brethren in Remembrance* of the pure and saving Christian Truths and Duties, that they may discharge the part of *Good Ministers of Jesus Christ*, 1 Tim. 4. 2. 6. 14. When *Vain Talkers and Deceivers started up, Teaching Things they ought*

* *in loc.*

† 2 *Tim.* 1. 6.

ought not, for Filthy Lucres sake; they were call'd upon, not only to *hold fast the Faithful Word, as they had been taught*, and to keep to it themselves; but also, *by Sound Doctrine, to exhort and* †*teach others*, *and to convince, and stop the Mouths of Gain-Sayers*, Tit. 1. 9, 10, 11. † Act 20. 28, 30, 31.

Thus are the Faithful Ministers of *Christ* obliged, to Feed the Church with the pure Administration of Moral, or other Gospel Duties; when the False Guides, by doctrinal Salvo's, and undermining Propositions, are shewing Men, how they may securely Vacate and Transgress them. They are not to connive at such Corruptions, and Adulterations of moral Precepts; but to cry out, and warn against them: Not to smother, and keep up the vital and injured Duties; but to Preach and Minister them out to those Souls, who are like to perish through their Ignorance, and Breach thereof. And this, as they will answer *Gods* repeated Calls and Injunctions, or approve themselves True and Faithful to their Ministerial Trusts. To neglect it, or fail therein, would be Treachery and Falseness to that Sacred Doctrine, which had been deposited with them; and to those Souls, which had been committed to them.

And this Ministration they are bound to, tho' these corrupt Salvo's are only the *Doctrines of the Pastors and Teachers*, (as those forementioned Salvo's of the *False Prophets*, and of the *Pharisees* too, I suppose, were among the *Jews*;) and are not yet made the Determinations of the Church. 'Tis not enough, on such Justification of Immoral Practices, or advancement of Immoral Salvo's by the Guides of Souls, to say, the Church hath not altered its Articles, nor justified nor salved the ill things so, by any *Synodical Confession*. For 'tis a call to them for their Ministration, if these things are done by the Churchmen. Their Ministration, is to provide against the dangers of Souls. And they are allways endangered by damnable Practices, whosoever teach them, whether their particular Guides, or whole Synods. But particular Guides, are the Directors, which the generality of Men have for their Consciences and Practices. So that the Consciences and Practices of the generality are endangered, when they fall generally to teach them the Breach of Moral Duties by corrupt Salvo's. And then, true Guides are to warn them of these Dangers. *When Speakers of perverse things shall arise from among themselves, the Pastors are bid to take heed to their Flocks, and to feed them with the Word of Truth and Righteousness*, Act. 20. 28, 30.

And instead of abating this Obligation, it will add to it, if, amidst all this Prevarication of the Church Men by such corrupt Salvo's, the Church it self continues right in these Points, and says the same it did in its publick Acts and Articles. For then, in these Ministrations, those Faithful Pastors have, as the Authority of Truth, so also the Authority of

their

their own Church on their Side. Therein, they only minister out among the Members, what their own Church teaches: and show themselves, as *Faithful Ministers of Christ*, in standing up for his Truths; *So Faithful Ministers of their own Church, in standing up for its Doctrines.* As to the Point *of separation from the Church*, I Grant that true Ministers must not separate from a Church for any Doctrines, if the Church it self holds and maintains them, tho' the Churchmen should generally and shamefully desect from them. But this Ministration of those deserted Doctrines, is not to separate from it, but to stick Firm and Constant to it; yea, and to keep it up still as a Visible Body, for all its true Members to Adhere to. And I hope true and faithful Ministers of a Church, may stand by it, in maintenance and ministration of the Truths and Laws of *God*; tho' that continue on a Breach, and keep them at a distance from those Revolting Pastors, who have desected and seperated themselves from both

The foresaid Justification of Immoral Practices in such particular Cases, and maintainance thereof by Doctrinal Salvo's, will make the Consciences of Transgressors, Easy and in Rest at Sin. They will by this Means, see no Breach of Duty in what they do, nor danger of Punishment for doing it. They are taught in these Cases, *to call Evil Good*, and *to put Darkness for Light*, whereto such Heavy Woes are † denounced by the *Prophet*: and so, under the greatest Load and Danger, of Sin and Guilt, think themselves Safe and Innocent. This *God* calls, † *Speaking Peace to the wicked*, or to those, *who should have no Peace*, but Terror and Indignation in their present Evil Ways. And * *Sewing Pillows*, to bolster up Evil Doers, to make them Easy and at Rest in their Unrighteousness. And † *Strengthning the Hands of the Wicked*, making them bold and forward in their Ungodly Courses; and barring their *Repentance and Return from their Wickedness*, by leaving in them no Conscience of Guilt, no Relentings or Remorse, for their going on therein.

† *Is.* 5. 20.

† *Ier.* 6. 14. and C. 8. 11. & C. 23. 17. *Ezek.* 13. 10.

* *Ezek.* 13. 18. 20.

† *Ier.* 23. 14. *Ezek.* 13. 23.

Now all this, is a direct Ministration to destroy Souls. And whilst *False Prophets*, and *Devouring Wolves*, are ministring Lies for their Destruction; it is evidently and highly Incumbent on true and faithful Pastors, who are set to *Save Souls*, to minister the word of Truth for their Salvation. Accordingly, amidst all these *Preachers of Peace* and *Strengthners of Evil Doers*, *God* † tells the *Prophets of Israel*, that they should not, like Subtile *Foxes*, have studied only how to slip aside, and shun danger by silently Conniving at these Doings: But *ought to have gone up into the Gaps, and have made up the Hedges.* Seeing they were publick Ministers, deputed by *God* to act for him, and for the good of Souls; their part had been † *to stand in his Counsel, and to have caused*

† *Ezek.* 13. 4, 5.

† *Ier.* 23. 22.

cauſed his People to hear his Words, and thereby to have turned them from the Evil of their Doings. When the People run thus, to do Evil in ſuch Caſes, without any Sence of Guilt, or by *calling Evil Good*; they heap up Sin, and Death to themſelves, and know it not, and ſo *Periſh for want of Knowledge.* But *the Prieſts Lips muſt keep up Knowledge* among *the People*, and they muſt *have the Knowledge of the Law at his Mouth*, Mal. 2. 7. *And if my People are deſtroyed, for lack of Knowledge; becauſe thou haſt rejected Knowledge*, and the Communication thereof to my People, *I will alſo reject thee, that thou ſhalt be no Prieſt to me*, ſaith God, Hoſ. 4. 6.

Such is the Obligation incumbent on true Paſtors, to Miniſter moral Truths, when immoral Practiſes are juſtified in particular Caſes, and all the moral Duties oppoſite thereto, are vacated and taken off, by undermining Propoſitions, and Doctrinal Salvo's.

And they are ſtill more ſtrictly obliged to this Miniſtration, if the Practiſes juſtified by ſuch Salvo's, are

1. *In immoralities of Great, and general ill Fame, and in things exceeamingly Scandalous to Religion.*

All groſs Violations, of common Honeſty and Juſtice, and Breach of Faith, eſpecially when confirmed by *Solemn Oaths*; and renouncing of Duty and Subjection to Superiours, more particularly to Parents and Princes; and ſuch others; are immoralities, that all Sober Men think they ought to account Scandalous, and of higheſt Reproach. For the Duties tranſgreſſed thereby, are generally known to be of greateſt Importance, for keeping up Society, and for ſecuring the Comforts of humane Life: Which therefore all Mankind, that feel ſuch need of Society, and would find Comfort in Life, cry up, and utterly decry the Breaches of them. So that theſe Immoralities, are ſure to bring the moſt general Infamy upon any thing that is Guilty of them; yea, and upon Religion it ſelf, ſhould it ever be found, or repreſented, as allowing, or giving Countenance thereto.

Now the Miniſters of Religion, are to be eſpecially careful, to preſerve its good Name, and to keep up an honourable Opinion and Reverence for it among Men. He has nothing of the Miniſterial Care, or of a Miniſterial Spirit, who is careleſs and unconcern'd, how ill, and irreverently Men think of Religion. Indeed, if they would keep Religion it ſelf up in the World, they muſt keep up this Reverence, and good Opinion of it. For if once Mankind come to think ill, or deſpicably of it, they are never like to trouble themſelves much therewith, nor to Labour after much thereof. And if they would preſerve Religion reputable, and ſecure of Mens Reverence, and honourable Opinions, they muſt watchfully keep all thoſe things out of it, which deſervedly

loose and lessen Mens good Opinion. They must have a jealous Care to preserve it pure, not admitting, or justifying any thing, that, in the common Sense of Mankind, is Infamous, or of bad Name. And therefore, if any such things, (as all the forementioned immoralities are in an High-Degree,) offer to creep in, or if *Satans* Ministers are Busie to introduce them; they must Oppose, and Minister against them with all their Might, and presently disclaim and purge them out, that Religion may be clear of them. They must Watch, as far as they are able, to keep them out of the Practice of Men; least from such Practice of its Professors, the Lookers on should Harbour a Presumption or Suspition, as if Religion had some Toleration or Allowance for them.

† 1 *Tim.* 6. 1. † *Let Servants count their own Masters worthy of all Honour*; and * *Tit.* 2. 4, 5. * *Let Wives be keepers at Home, and obedient to their own Husbands*, &c. 2 *Tim.* 5. 14. *that the Word of God, and his Doctrine, be not Blasphemed*, saith St. *Paul*, directing *Timothy* and *Titus*, in that Pastoral and Ministerial Care, which they should have of the Church. But when these ill and infamous things appear, not only in Practice, but in Doctrines; and come, not as the blamed and prevaricating Acts of Professors, but as Justified and Preached up by their Guides and Leaders: Then Religion is more directly and plainly brought in, and the true Ministers thereof are more highly obliged to oppose them in its behalf, to prevent its incurring any Scandal or Reproach thereby.

Or,

2, *If they are generally Preached up by Seducers, and Men are every where Taught, and perswaded to them.* Instead of giving any Discharge, to those few Faithful Ministers that remain; at such times, the general falling away and Corruption of others, adds to their Obligation. For *God*, and these moral Truths then, have more need of their Ministration. And they can have no Pretence left, of puting off this Service to other Ministers, since they in effect Preach them down, and there is no Appearance of their being faithfully administred at all, if not by them. So that, what ministerial Trusts they undertook, or † Promises they made, of *being ready with all Faithful Diligence, to drive away all such erroneous Doctrine*, are more pressing upon them, since then they rest on their Fidelity alone. And this will be to answer the Apostles Rules, of *taking heed to all their Flocks, when the Speakers of Perverse things arise, to draw away Disciples after them*, Act. 20. 28, 30. Of standing up against *Deceivers, that Teach things which they ought not, and of Exhorting, and Convincing, and Stopping the Mouths of Gain-Sayers*, Tit. 1. 9, 10, 11. *Of making full Proof of their Ministry, when People have Teachers after their own Lusts*; yea, *will not bear sound Doctrine, but heap up such to themselves, having Itching Ears*, 2 Tim. 4. 3, 5.

† *Form of Ordination.*

Or,

Or,

3. *If they come recommended by Suitableness, to Wordly and Carnal Passions and Interests*, which, when once these Salvo's have reconciled them to Mens Consciences, will be sure to gain innumerable Followers. But especially, *if the Scrupulous and Unwilling are driven into them, by a sore and general Persecution.*

This Case of *Persecution*, I grant, is an outward Discouragement to the true Pastors, from Performing this Ministration, because it will be sure to be hottest against them. And it will be an Hindrance too, from their Discharging it so fully, and generally, as they might do in a free and quiet Time. If Meetings then, are Fixt, and of free Recourse, and open, and Numerous, they will miss of their End, and the Effect will only be, to be disturbed, and carried before Magistrates, not to go on in Prayers and Devotions. Assemblies to partake in these Ministrations, cannot be so regular, and constant to Times and Places; so free, and full of Communicants; and so easie and accessable to all those Members, who desire, and stand in need thereof; when the Church is daily disturbed, and persecuted, and driven into the Wilderness, as they may in Times of Peace and external Allowance. And thus, in the *First Persecutions, the Disciples assembled in the Evening*, and were careful to keep *the Doors shut, for Fear of the* Jews, *Jo.* 20. 19, 26. And St. *Pauls* Meeting *on the First Day of the Week at* Troas, was held *in an upper Chamber*, and in the † Night-Time, *his Speech being continued until Mid-Night*, Act. 20. 7, 8, 9, 11. And *Pliny's* Account to the Emperor *Trajan*, of the Christians Meetings in that Persecution, is, *that* * *on their set times, their manner was to Meet together before Day, for their Solemn Worship and Sacraments.*

† *Act.* 11. 12.

* *Quod essent soliti stato die ante Lucem convenire, carmenque Christo, quasi Deo dicere secum invicem.* Plin. *Epist. l.* 10. *Ep.* 97. *p.* 306.

But so far as they can Minister the Word of moral Truths against them, in a persecuted and dispersed State, and in such sort as that will admit of; they have more Obligation to this Ministration, by reason of the Persecution. It makes the difficulty of this Ministration, to be the more; but the Duty of it to be never the less, but the straighter likewise. For, the more others Persecute moral Duties, and good Practice; the more need there is for the Ministers thereof, to stand up for them. And the more any Faithful Souls, are persecuted for them; the more need there is for the Guides of Souls, and the more Obligation lies on them, by the best Ministrations they can, to instruct and strengthen them therein. They are then to Minister the Word, not only to confirm them in their good Practices; but also, to support and comfort them under their hard Sufferings, and to assist and arm them at all Points against their Persecutors and Spiritual Enemies, that by Faith and Fortitude, Patience

ence and Charity, they may bravely repel all their Aſſaults, and glorioufly Triumph over them.

Thus *God* blames *the Shepheards of* Iſrael, becauſe, *when the Flocks were Scatter'd, none did ſearch or ſeek after them*; when any *were driven away*, none ſought *to bring them back again*, nor *to Strengthen what was Diſeaſed*, nor *to bind up what was broken among them*, Ezek. 34. 4, 5, 6. *And when the Woolf is coming*, to break in among *the Sheep*, and to tear and *ſcatter them*, i. e. When ſome cruel and imminent Perſecution is before them: If a Paſtor doth not ſtick by them then, and Miniſter and ſhew his Paſtoral Care the beſt he can; but leaves them to themſelves, and looks only how he may ſecure his own Perſon; our Bleſſed *Lord* tells us, he is no true Shepheard, as being deſtitute of the Paſtoral Care and Spirit, but *an Hireling*, Jo. 10. 12. And St. *Paul* bids *Timothy*, *to ſtir up the Gift that was in him, by the Laying on of his Hands*; and not to be hindred, or diſcouraged from it, by the Perſecutions of that Time: for that the *Holy Ghoſt*, *conferr'd by* God upon his Miniſters by ſuch Impoſition of Hands, *is not the Spirit of Fear*, or *Cowardice*, whoſe Miniſtrations are to be ſtopt by Approach of Dangers; but the Spirit *of Power* or *Courage*, and *of Love* to Him and his Church, when thereby we expoſe our own Perſons, 2 *Tim.* 1. 6, 7. *Seeing we have*, or ſtand charged with *this Miniſtry*, *though Troubled*, *Perplexed*, *and Perſecuted on every ſide*, in the due Diſcharge thereof, *we faint not*, ſaith he, 2 *Cor.* 4. 1, 8, 9. *But approve our ſelves the Miniſters of* God, *by the Word of Truth*, *and by the Armor of Righteouſneſs on the Right-Hand*, *and on the Left*, *in all Patience*, *and Afflictions*, and *in* the midſt of *Tumults*, of *Stripes*, and *Impriſonments*, 2 Cor. 6. 4, 5, 7.

CHAP.

CHAP. V

Of the Obligations to Actual Miniſtration, which lie upon them in the foreſaid Caſes.

HItherto, I have inſiſted on thoſe Caſes, wherein true and faithful Paſtors and Miniſters of *Jeſus Chriſt*, are plainly bound, as I conceive, to ſtir up thoſe Spiritual Powers, which he hath conferred on them; and to act Miniſterally as Biſhops and Paſtors, for ſupplying the needs of Religion and of Souls, or of the Churches which are intruſted to their Charge.

And the Sum of what I have ſaid thereupon, is this. They are bound to ſupply the Church, with the *Miniſtration of Prayers*, or of pure and unpolluted Offices, when the publick Service is corrupted, and Prayers are poyſon'd, not only with Idolatrous, but alſo with Unrighteous and Immoral Mixtures. And with *the Miniſtry of the Word*, when they ſee Dangerous and Immoral Practices are begun to be ſet up. And more ſtill, when they are offer'd to be Juſtified. Being obliged to this, when Immoral Practices are juſtified in ſome great and particular Caſes, which are like to involve the generality of Perſons. And higher obliged yet, when, for Juſtification of the ſame in ſuch particular Caſes, Falſe Teachers ſet themſelves to vacate all the oppoſite Moral Duties, by Undermining Propoſitions and Doctrinal Salvo's. All which ſtill call louder for this Miniſtration, if the immoral Practices ſo juſtified, and Doctrinally Salved, are in themſelves Infamous, and a Scandal to Religion; or, if they have numbers of Seducers and Falſe Guides, to recommend or perſwade them; or, if they are preſs'd and forced upon all Refuſers, by a ſecular Arm, and driven on by a violent and general Perſecution. When the Breach is ſo great upon Religion, and the Danger is ſo terrible to the Souls of Men, and is like to make a general Waſt, and to ſeize and deſtroy ſuch Numbers of them: True Miniſters of Religion, and Guides of Souls, ought not to be Silent, and to Sit ſtill, under ſuch Wrongs done to both. But are bound, *Not to Neglect the Gift that is in them, by the laying on of Hands*, 1. Tim. 4.

14. but *to ſtir it up*, and that out of a *Spirit of Love* to Religion and the Church, *and of Power* or Courage without fear of Dangers, as I obſerved from St. *Paul*, 2 Tim. 1. 6, 7. To give Attendance to it, *waiting on their Miniſtry*, Rom. 12. 7. Not to be content merely to accept Seaſons, as put upon them; but to ſeek them, *Preaching the Word, and being inſtant, in Seaſon, and out of Seaſon.* 2 Tim. 4. 2. *To give themſelves wholly to theſe things*, and to perſevere and *continue in* performing them, that *in ſo doing, they may both ſave themſelves, and thoſe that hear them*, 1 Tim. 4. 15, 16.

But further to ſet off this Obligation, having ſaid thus much *to the Caſes wherein they ſtand bound*, I ſhall now proceed.

2. Secondly, *To Note, what Obligations of Actual Miniſtration, do lie upon them in ſuch Caſes.* And theſe Obligations will appear, both from *the Nature of the Paſtoral Function*, from *the ſeveral Characters which they ſuſtain*, and from *the Poſt or Station which they are placed in.*

Theſe Characters I ſhall conſider, under this *Threefold Reſpect*, either as they relate to *God*, to *Religion*, or to *the Souls of Men.*

1. *Firſt*, I ſhall conſider them, as *they relate to God.* And here this Obligation to the foreſaid Miniſtrations, in the preceding and ſuch like Caſes, will appear plain upon them, as they bear the Character, and ſtand in Place,

1. *Of his Meſſengers.* *The Prieſt is the Meſſenger of the Lord of Hoſts*, Mal. 2. 7. And St. *Paul* ſays, *The Galatians received him, as an* † *Angel or Meſſenger of God*, Gal. 4. 14. And *the Biſhops of the Churches*, are ſtiled *Angels*, Rev. 1. 20. Now, when a polluted and immoral Worſhip is offered up to *God*, or when Immoral Practices are ſet up, and the plain Senſe of Moral Precepts is perverted or vacated to maintain them; *God* hath enough to ſay to Men, both for Caution and Prevention, and alſo for their Recovery from the ſame. And who ſhall tell them this, but his own Meſſengers? And how ſhould they tell it, but in the diſcharge of their Miniſtrations? So that by their Miniſtry, they muſt ſhew them the horrible Prophanation of an Immoral Devotion, and teach and afford them a pure Worſhip, which is according to his Mind. And declare to them the true force and Meaning of thoſe Moral Laws and Duties, which others have Doctrinally Gloſs'd away and vacated, to the end they may warrantably and ſecurely Trangreſs them. *As the Meſſenger of the Lord of Hoſts, his Lips ought to keep up Knowledge* among the People, *and they are to ſeek the Law, i. e.* the true Sence of it, as † *Grotius* and others note, *at his Mouth*, Mal. 2. 7. So that he is Miniſterially to open his Mouth, not to ſhut it; to miniſter Knowledge, not to pen it up and ſuppreſs it within himſelf: It being the Part of an ill and unfaithful Meſſenger, to Seal up his Lips, and conceal the Meſſage which he is charged with.

† ἄγγελον Θεοῦ.

† *ad loc.*

2. Of

2. Of *his Ministers and Ambassadors.* They are not, as inferior Messengers, employed only to bear and tell a Message; but as *Ministers of his Kingdom*, they are Messengers impower'd, and authorized, to Negotiate and Transact for *God*. And this, not only in some particular thing; but at large, in all the outward Administration of the Covenant of Grace, or of Reconciliation between *God* and Man. *Let a Man so account of us*, says St. *Paul, as of ὑπηρέτας the Officers of Christ*, 1. Cor. 4. 1. as of *διακόνους, Ministers by whom ye believed*, 1 Cor. 3. 5. *as of πρεσβεῖς, the Ambassadors*, 2 Cor. 5. 20. *as of λειτουργὸς, the Publick Agents of Jesus Christ*, Rom. 15. 16. as of *such Ambassadors*, who have the Ministry, *τὴν διακονίαν, the Administration of Reconciliation* between *God* and sinful Men, 2 Cor. 5. 18, 19. and as of *such Publick Agents*, who are impower'd and intrusted *to Minister the Gospel of God*, Rom. 15. 16. Nay, being thus impower'd as *God's Ministers, Publick Agents*, and *Ambassadors*: They are not only as his Servants, who are to do his Business; but as his *visible Representatives* and *Vice-Gerents* here on Earth, who in all these concerns, are to sustain his Person, and to stand in his Place. This is the Part of publick Agents and Ambassadors, who Sustain the Person, and supply the presence of their Masters. Speaking to you as *God's Ambassadors, God bespeaks you, and beseeches you by us*; and praying you, as *Ambassadors of Christ, we pray you in Christ's Stead*, says St. *Paul to the Corinthians*, 2 Cor. 5. 20. And accordingly the *Galatians*, he says, *received him as Christ Jesus*, Gal. 4. 14. and in his *Ministerial Actings*, he declares *he Acted in the Person of Christ*, 2 Cor. 2. 10. And they are sent thus to transact for him in all these Administrations, and to Sustain and Supply his Place, not only at some one Time, or on some particular and occasional Turn; but with standing Powers, as his *Ambassadors in Ordinary*, or *Residentiaries* here on Earth, who are to do the same still from time to time, as there is Occasion.

Now, Standing thus, as his Ordinary Ministers, and Publick Representatives, who are to act *Gods* Part, and to supply his Place in these Matters; they must be bound to their actual Administrations, in the foresaid Cases.

For being to act in those Cases, and in all others which providentially come before them, as *Gods Ministers and Officers*; they ought to do all therein, that is needful for *Gods* Business. They are unfaithful Ministers, if they do not appear, and concern themselves in their Master's Affairs, and so far as their Powers will go, prosecute his Business who imploys and intrusts them. And when sinful Prayers are presented to him, in his Solemn and publick Worship; his Business is to have them purged out, and to have more pure and unpolluted

luted Prayers put up to him in their Room. When Immoral Practices are juſtified, his Buſineſs is to have them generally Diſclaimed and Condemned. When moral Precepts are Gloſs'd away, and vacated; his Concern, is to have them faithfully expounded and maintain'd. So that, if they muſt officiate, and act in Proſecution of his Buſineſs; they muſt Officiate, and Miniſter in Proſecution of theſe things. And they throw off the Part, and work of his Miniſters, if they will have no care of his Matters, nor afford him their Miniſtrations at ſuch Times.

As *Gods publick Agents*, and *Ordinary Ambaſſadors*, their Inſtructions are, *to preſerve the things of* God *ſafe*. Then, they muſt ſee to guard his Worſhip from Sinful and Polluted Mixtures; and his Laws from elusive Gloſſes, and undermining Salvo's; and the Practices of his People, from damnable Unrighteouſneſs and Immoralities. And what ſort of Agents would they ſhew themſelves, ſhould they refuſe to Miniſter, and Act for him; what truſty Ambaſſadors, ſhould they fail to purſue their Inſtructions, when all theſe Wrongs and Violences are offer'd to his Affairs, and are attempted to be obtruded upon his Worſhip, his Precepts, and his People, at ſuch times?

† 2 *Cor.* 5. 18, 19, 20. As *his Ambaſſadors*, they are *Ambaſſadors for Peace*, and carry † *the Word of Reconciliation*, to a People that has offended him. And when *God*, and any People are at Enmity, by reaſon of the foreſaid Worſhip and Practices; would they approve themſelves fit to be intruſted with this *Ambaſſage of Peace*, or to be Faithful in the Diſcharge thereof, who ſhould not ſo much as tell the Offenders, that *God* and they are at Difference; nor miniſter and propoſe from him, the true Terms of making up the Breach. By failing to Miniſter this Word, when they are ſent on purpoſe with it, and have undertaken *the* † *Adminiſtration of it*; would they not prove themſelves down-right Enemies, and baſely Treacherous and Falſe to both? And is any Failure or Falſhood, more Fatal, as well as more inexcuſable, than theirs would be in this Caſe?

† τὴν διακονίαν, V. 18.

As *Chriſt's Repreſentatives*, and as *Suſtaining his Perſon and Place*, they are to ſay what he would ſay to any Offenders, and to act as he would act in theſe Caſes, were he viſibly to appear, and immediately to manage and adminiſter his own Affairs. They muſt come into *Chriſt's* Care and Adminiſtration, when they come to ſuſtain his Perſon. For his Part on Earth, as he declares, was to † *Miniſter to his Church. Repreſenting him*, they muſt endeavour, as they can, *to ſupply the want of his Preſence*; and that muſt be, by affording Religion, and his People, what Miniſtrations he would afford to them, were he among them. And this muſt imply the foreſaid Exerciſe of their Spiritual Miniſtries

† *Mat.* 20. 28.

Ministries, in the above-mention'd Cases, For, were he on Earth at such Times, he would surely see no want of these Ministrations, to preserve, or rescue, his Worship from being polluted, his Laws from being vacated, and the Practice of his People from such Ways of Sin and Death, as are then offer'd to be obtruded on them. To Minister against all these, was his Business when he was upon the Earth; and would be so, were he to appear again: And ought to be the Business of all, that represent and appear for him. If they neglect the Ministry, and Care of these things, and let them alone; what other Ministries are there left then, for them to represent this great † *Minister of God*, and * *Bishops of our Souls* in? If then they do not Minister his Word to the Church, *in his Name*, what becomes of the Communication, which they are to keep up between his Church and Him? For he is to speak to them by his Representatives, and says, *he that hears them, hears him*, Luk. 10. 16. And if his Representatives are silent at such Times, and say nothing from Him; that, instead of faithfully Maintaining, is to drop, and make an end of this way of Communication.

† *Mat.* 20. 28. *Ro.* 15. 8. * 1 *Pet.* 2. 25.

Thus doth their very Office and Station, of being *Gods Ordinary* and *Standing Ministers*, and *Publick Agents*, and *Ambassadors*, and *Representatives*; oblige them to *actual Administrations* in the foresaid Cases. Their Office, lies in supplying such Administrations, which are the Trust they have receiv'd from *Christ*, and the Business which they are set for. *He hath committed to us the Administration of this Reconciliation*, saith St. *Paul*, 2 Cor. 5. 18. This faithful supply of such Administrations, is call'd, *fulfilling their Ministry*, as in St. *Pauls Caution to* Archippus. *Col.* 4. 17. For to intrust his things with them, as *Ministers*, or *Agents*; is to trust that they will act therein, and Administer the same unto his People. Accordingly they, who have *received a Ministry*, are required *to wait on their Administration*, Ro. 12. 6, 7. Or, *every Man, as he hath received the Gift of Preaching*, or *Ministry*, &c. *even so to Minister the same one to another, as good Stewards of the Manifold Grace of* God, 1 *Pet.* 4. 10, 11. Thus also they are call'd to *Preach the Word*, and Discharge these Ministrations, against *Teachers Preaching to please Mens Lusts*, and against People *heaping up such Teachers to themselves*, that they may thereby *fulfil*, or *make full Proof of their Ministry*, 2 Tim. 4. 2, 3, 5. And are bid, *not to neglect the Gift that is in them, by Imposition of Hands*, but to be the Peoples Monitors, against *the Speakers of Lies in Hypocrisie*, that they may be *good Ministers of* Jesus Christ, 1 *Tim.* 4. 2, 6, 14. *And to approve themselves, as the Ministers of* God, *by the Word of Truth, and by the Armor of Righteousness*, in the midst of *Afflictions* and *Persecutions*, 2 Cor 6. 4, 5, 7. Their Administration, must from Time to Time keep up, what God would have kept up, both in his

Peoples Practice, and in Doctrine, in Worſhip, and Devotion. *They ſhall Teach my People the Difference, between the Holy and Prophane; and ſhall cauſe them to diſcern, between the Unclean and the Clean. And they ſhall keep my Laws, and my Statutes, in all mine Aſſemblies*; or, *ſee that all things be done in thoſe Aſſemblies, according to them*, as † *Theodoret* expounds it, *Ezek.* 44. 23, 24.

† *in loc.*

3. *Of his Fellow-workers, or Co-adjutors. We, as Workers together with* God, *beſeech you*, ſaith St. *Paul*, 2 Cor. 6. 1. *We are* † *Labourers together with* God, *the chief Worker.* And *ye are* Gods *Husbandry*, whom, as *Co-labourers*, we Cultivate, Planting what is Profitable, and Rooting out every hurtful Weed. *Ye are* Gods *Building*, which we, as *Work-Men* together with him, are Spiritually to Rear and Build up, or to Repair the ſame when any part thereof is Broken down, 1 *Cor.* 3. 9.

† συνεργοί

Now, when any ſuch Breaches are made, upon the Worſhip, or the Laws of *God*, and upon the Practice of his People in all the foreſaid Caſes, *God* is ſure to be at Work with Men. His Providence, outwardly throws in Hindrances, and awakening Alarms; and his Holy Spirit, is inwardly Buſie in their Hearts, by raiſing Holy Thoughts and Suggeſtions, to prevent the fall of ſome, and to recover and raiſe up others who are already faln, and to ſet, both the Celebration of his own Worſhip, and the Sence of his Precepts, and the Practice of his People, at Rights again. And whilſt he is thus Working and plying them, both with inward Motions, and with outward Accidents or Occurrences; his *Miniſters*, as *Fellow-workers*, ſhould joyn their Miniſtration to carry on the ſame Work in them. And how are they *Fellow-labourers*, if at ſuch times, whilſt he holds on Labouring, they give it off? How are they true to the part of *Co-workers*, if they withdraw their Miniſtrations, and leave, and let him alone to do all the Work himſelf?

They are alſo ſaid to be *Co-workers with him of the Peoples Joy or Conſolation*, 2 Cor. 1. 24. This Joy can be had only in the Way of Holy, not of polluted Prayers; and of Maintaining, not of vacating *Gods* Precepts; and of humbly and induſtriouſly Seeking, to approve themſelves to *God* by Good; not of juſtifying themſelves, in Unrighteous and Wicked Practices. For in thoſe Ways, they have nothing to do with Joy; but remorſe, and Shame, and Sorrow are their Portion. So that if the true Paſtors, are to be *Miniſters* and *Co-workers* of their Joy and Conſolation, they muſt *Miniſter* and *Co-work* at ſuch Times, to keep up pure Worſhip, and pure Precepts and Practices among them; becauſe elſe, they would not have what they may juſtly Rejoyce and take Comfort in.

Again, the Miniſterial Characters, may be conſidered.

2. Secondly,

2. Secondly, as *they relate to Religion.* And here also they carry with them a plane Obligation to the foresaid Ministrations in the Forecited Cases.

With Respect to Religion, they are styled *Ministers of the Word. We will give our Selves,* say the Apostle, *to the Ministry of the Word,* Act. 6. 4. Or, *Ministers of the Gospel,* or of the *New Covenant. The Gospel, whereof I am made a Minister,* Eph. 3. 7. Col. 1. 23. *And* God *hath made us able Ministers of the New Testament,* saith St. *Paul,* 2. Cor. 3. 6. Or sometimes, lastly, *Stewards of the Mysteries. Let a Man so account of us, as of Stewards of the Misteries of* God, saith the same Apostle, 1 *Cor.* 4. 1.

Now, as *Ministers* and *Stewards* of the *Word of* God, of *Religion,* and of *its Mysteries,* they stand intrusted with the Charge thereof. The Part of *Stewards* and *Ministers,* is to keep such Pearls of Price safe, to supply what is wanting to them, or improve them to advantage; of their Fidelity and Care wherein, they must give a strict Account to their Masters.

So that, as *Ministers* and *Stewards, of Religion,* and of *its Mysteries,* they stand obliged,

1. *To keep, and preserve them.* They must see, that they be not lost, nor injured in any Part; that the Word of *God* be not maimed, or perverted; nor his Worship adulterated, and polluted; nor his Doctrines, and Precepts, either denied in Terms, or vacated by corrupt Glosses or undermining Propositions. This is the First Thing, which they owe to those good things, wherewith they are intrusted. *That good Thing, which was committed to thee, keep,* 2 Tim. 1. 14. *O! Timothy, keep that, which was committed to thy Trust,* 1 Tim. 6. 20. *Hold it fast, and in the Form of Sound Words, wherein thou hast received it,* 2 Tim. 1. 13. *And Remember how thou hast received, and heard, and hold fast,* Rev. 3. 3. These things, are *a* † *Depositum,* 1 Tim. 6. 20. *a* † *good* † *Depositum,* 2 Tim. 1. 14. or most Sacred and Pretious Things, Lodged in their Hands, and left to their Keeping. So that their first Fidelity to these *Depositums,* must be the *Fidelity of good Keepers.* They must see, that they be no worse, for being in their Hands; that nothing be Spoiled, or perish from them, but that they have them to produce, safe, intire, and uncorrupted, when they are call'd for back again.

† μεγάλη παραθήκη.

† καλὴ παραθήκη.

And this *Keeping* of these *Ministers* and *Stewards,* must not lye merely in *Keeping* these things thus Pure and Perfect, to themselves; But

2. *In Keeping them up, so pure, and perfect, among others.* This Worship, is to be a publick Worship; and *Christs* Followers, are to joyn in Common, and concur therein. And this Word, is to be generally and publickly communicated, and a true Sence thereof is to be born

up, and held faſt in the Church of *Chriſt*. So that theſe *Keepers*, of the pure and perfect Word, and Myſteries of Religion; muſt be *Miniſters*, to exhibibit and deal them out, and *Stewards* to diſpence them. The Part of *Stewards*, lyes in dealing of them out: *as good Stewards of the Manifold Grace of* God, *Miniſter the ſame one to another*, ſaith St. *Peter*, 1 Pet. 4, 10, 11. And the Part of *Miniſters*, lies in *Adminiſtrations*, or in *Miniſtring the Goſpel*, as St. *Paul* ſaith, *Ro.* 15. 16. *To be Miniſters of the New Covenant*, is to have the *Miniſtration of the Spirit*, and *the Miniſtration of Righteouſneſs* which is therein offer'd, 2 *Cor.* 3. 6, 8, 9. That is, to ſtand charged with the Adminiſtration thereof, by Affording People the appointed Ways, of Entring and Confirming it, in *Adminiſtration of the Sacraments*; and of being built up in the Duties, and of Supplying and Fetching down the Grace and Bleſſings thereof, in *Adminiſtration of the VVord*, and of *Prayers*. And thus the Scripture ſets off being *Miniſters of the VVord*, by having the Charge of *Preaching* and *Teſtifying it*. *To make thee a Miniſter, and a VVitneſs*, ſaith our *Lord* to *Paul*, when he committed the Goſpel to him, *Act.* 26, 16. And *the Miniſtry, which I have received of the* Lord Jeſus, *to Teſtifie the Goſpel of the Grace of* God, ſaith the Apoſtle, *Act.* 20. 24. And they were then ſaid, to have *fulfill'd this Miniſtry of the VVord*, when they had *Preach'd it all about*, Act. 12. 25.

As therefore they are obliged, to purge out all Prophanation and polluted Matter, from Worſhip and Prayers; and all corrupt Gloſſes and vacating Salvo's, from the Doctrines and Duties of Religion, as their *Faithful Keepers:* So are they obliged, to exhibit the ſame thus purged and cleanſed in their own Miniſtrations, that they may keep them up among others, as their *Faithful Stewards* and *Miniſters*. And they are very much wanting to Religion and its Myſteries, if they do not acquit themſelves, both as their *Faithful Keepers*, and *Diſpenſers*, in the foreſaid Caſes.

And this *Keeping* and *Diſpenſation*, of the foreſaid unpolluted Worſhip and moral Doctrine, where that can be had, is to be in a *regular and ſtanding Church*. If there is a want of Paſtors and People in any Defection, to incorporate in the Adminiſtration, and Profeſſion of them; 'tis a Fatal Blow, indeed, to pure Worſhip and Doctrine, in any Kingdom. But if a Remnant is left, both of Paſtors, and People, who ſtill Faithfully and Firmly adhere thereto; their Way is, † *as a Light ſet on a Candle-Stick*, or *as a City ſet on an Hill*, by a viſible Communion, to profeſs them, and to bear them out before Men. 'Tis a Debt they owe to Religion, and to *Gods* Holy Truth and Worſhip, to

† *Mat.* 5. 14, 15

appear

appear to the World, as a visible Church, for the Maintenance and Ministration thereof.

For Religion, ought not to stand on scatter'd Individuals, but to be born up by † Communions of Pastors and People, or by regular Societies. Our *Lord* has instituted a Christian Church, for the Profession and Support, of Christian Worship and Doctrine. And *the Church, is* to be the *Pillar and Base*, or *Stay of Truth*: Or that, which should support and bear it up, and make it both more conspicuous, and more creditable to the World, 1 *Tim.* 3. 15. As a Church, they must preserve the *Depositum*, and Minister and bear it out in their own Times: And *commit the same to Faithful Men, who*, at the Head of their Respective Churches, may hold it on, and *Teach others*; that is, transmit it down, by like Way of Church Ministrations, and visible Societies, to succeeding Ages, 2 *Tim.* 2. 2. By the Professions and Ministrations of such Societies, it comes down to us: and by the same, ought we to convey it down to our Posterities, that there may be no want of that *Sacred Depositum*, or of a Church, to Minister the same and bear it out before Men, to preserve the Knowledge and Memory thereof, and to shew that True Religion has not failed, to the Worlds End.

† *vid. Part* 3. *chap.* 4.

CHAP.

CHAP. VI.

More of the Obligations to Actual Miniſtration, which lie upon them in the foreſaid Caſes.

THE laſt Reſpect, wherein the Miniſterial Characters may be conſidered, is,

3. Thirdly, *as they relate to the Souls of Men*, or *to the Church*. And theſe alſo moſt evidently oblige to the ſame Miniſtrations, in the foreſaid Caſes.

For in this Reſpect, they are placed in the Church of *Chriſt*, and ſet over it,

1. As *Watchmen*. *I have ſet thee as a Watchman to the Houſe of Iſrael*, ſaith *God* to the Prophet, Ezek. 3. 17. and cap. 33. 7. and *they watch for your Souls, as they that muſt give an Account thereof*, ſays St. *Paul*, Heb. 13. 17. Now the *Watchman*, is ſet to eſpie any Emergent Harm or Dangers, before they come; and to deſcry the Enemy, whilſt yet he is only approaching. And this, to give Notice of them, that the People may not be Surprized, or Siezed thereby, but timely ſhun them, or prepare againſt them. So that his Office lies, *in Miniſtring the Word of Warning*. *Being ſet as their Watchman, thou ſhalt warn them from me*, Ezek. 3. 17. and cap. 33. 7. *Warning every Man*, who is in the Way of doing ill, *and teaching every Man* the Sin and Danger thereof, *that we may preſent every Man perfect* in the Knowledge and Obedience of *Chriſt Jeſus*, Col. 1. 28. And if he fails to miniſter this Word of Warning, as any Spiritual Need of theirs, or as any Approach of Sin and Danger requires the ſame, *their Blood God will require at the Watchman's Hands*, Ezek. 33. 8. and cap. 3. 18.

Now, Immoral Worſhip and Practices, are moſt Detrimental, and Dangerous to Souls. Immoral Prayers, Prophane *God*, inſtead of Honouring him; and provoke a Curſe, inſtead of bringing down a Bleſſing. And Immoral Practices, are Ways of Death, which Men muſt not truſt to any Prayers to put by, or Atone for, till, inſtead of going on therein, they truly Repent of the ſame, and turn away from them.

And

And when any Guides come, to recommend and justifie these to Men, and to vacate all those moral Precepts, which should make them uneasy and afraid to be found therein; then is the Enemy approaching, and Guilt and Death stand Gaping to devour them. And then they who watch for Souls, ought certainly to administer the Word of Warning, and to see that the People do not securely Sin and Perish, for want of their *Blowing the Trumpet*, and giving Notice. And the Blood of those Souls would be required at their Hands, should they treacherously keep Silent, and fail to Preach and warn their Charge, on such Occasions.

2. *As Overseers* or *Inspectors. Take heed to the Flock, over which the Holy Ghost hath made you Overseers*, Act. 20. 28. *Taking the Oversight thereof, willingly and of a ready Mind*, 1 Pet. 5. 2. Now the *Overseer of Souls*, is to be an Overseer of their Worship, or of what they do in *God's* House; of their Lives and Practices, how they demean themselves in those Duties, which *God* will require an Account of; of their Faith, how they retain the Belief and Profession of his Truths; and of any Spiritual Wants or Dangers, or other things, whereon the Salvation of Souls Depends. And the Part of these Overseers is, from time to time to observe, what their Wants, or Dangers are, either in Worship, Faith, and Practice, *&c.* and to minister Provisions and Supplies against them. Their Eyes are to be over them for these Purposes, the Over-Sight which they have undertaken, *being an Over-Sight of Care and Kindness*, for the right Conduct and Salvation of their Charge. Accordingly, as *Overseers*, they are call'd upon *to take Heed to their Flocks*, or to Espye and Provide against any Harm, that is coming upon them. And when they are in any Spiritual Want, either of Worship, or Doctrine, or of other Ghostly Provision, which is in their Power to supply them withal; *to Feed them therewith*, or *to minister it to them*. *Feed the Flock of Christ, whereof you have taken the Oversight*, saith St. Peter, 1 Pet. 5. 2. And *take heed to all the Flocks, to Feed the Church, over which the Holy Ghost hath made you Overseers.* Yea, such *Heed*, as befits the Oversight of the most invaluable Things, this Church being the *Church of God*, and *a Church which he hath purchased with his own Blood*, Act. 20. 28. And this Feeding of their Spiritual Wants, is Feeding them with their Spiritual Ministrations, those being the proper Food of Souls. So that, to shew themselves *Faithful Overseers*, when the foresaid Immoralities are introduced into the Worship, the Doctrine, and Practice of the Church; they must take heed, both to espy the Guilt and Danger thereof, and to supply the Church with better and more wholsome Ministrations.

3. As

† τῶν ἡγουμένων.

3, As *Guides* or *Leaders*. *Remember* † *your Guides*, or *thoſe that have the Guidance or Rule over you*, Heb. 13. 7. 17. And our Saviour calls the *Scribes* and *Phariſees*, thoſe Ignorant and Miſtaken Paſtors, *Blind* * *Guides* or *Leaders*, Mat. 23. 16, 24. and Mat. 15. 14.

* ὁδηγοὶ τυφλοὶ.

Now, the Buſineſs of *Guides of Souls*, is to ſhew them *Gods* Ways, and to carry them on in the ſame; and to keep them out of ſuch, as are Evil and Deſtructive to them. In all things, where they are ſet to Direct, they muſt ſhew them the Right, and lead them on in it, as their Leaders in what is Good: and call out to them when they are going Wrong, and ſhow them the Danger of holding on therein. They muſt not be Ignorant or miſtake the way themſelves, which is to be *Blind Guides*, as our Saviour taxed the *Phariſees*, Mat. 23. 16. And when they ſee the Right, they muſt not Conceal or Diſſemble it; but are to be Guides, which *ſpeak to their People the Word of the Lord*, or tell them what he calls Right, *Heb.* 13. 17. And this they muſt do, with all carefulneſs; Seeing that none miſcarry, or periſh for want of Guidance; but only for being Deaf thereto, and Contumacious againſt all their Calls: wherein they muſt demean themſelves, as they that *Watch for Souls*, and *muſt give an Account thereof*, as the Apoſtle there ſaith.

Now, as *Guides of Souls*, they are to direct and lead them, in acceptable and ſaving Worſhip, Doctrines, and Practices. And if, with Reſpect to any of theſe, they ſee them going wrong; or, ſee Seducers buſie to miſlead them: as their true and faithful Guides, they muſt ſet them Right, and call out to them to have a Care of Wandring; or, if they are got out of the Way, to come back again. When others guide them into an Immoral Worſhip, or Immoral Practices, or into the Belief and Maintainance of ſuch corrupt Salvo's as vacate Moral Duties; they muſt Guide them out of the ſame. And they would be very unfaithful Guides, ſhould they ſuffer Men, either on their own Heads, or at the Call of Seducers and Falſe Guides, to run into wrong Ways; and ſhould not diligently Diſcharge their Miniſtry, and do their Part, to lead them better, and ſet them Right in ſuch Caſes.

4. As *Paſtors* or *Shepheards*. *The Evangelical Miniſters*, St. *Paul* calls *Paſtors*, Eph. 4. 11. *They are ſet to Feed Chriſt's Sheep*, and under him *the Chief Shepheard*, as St. *Peter* ſpeaks, 1 Pet. 5. 2, 4. Of theſe, *God* foretells, that they ſhould be *Paſtors after his own Heart*, Jer. 3. 15. And the *Prieſts of Iſrael*, *God calls the Paſtors and Shepheards of Iſrael*, when he ſends to denounce *Woes* againſt them, *Jer.* 23. 1, 2. *Ezek.* 34 2.

Now, the Part and Office of *Shepheards* and *Paſtors is*, *to Feed their Sheep*. *Should not the Shepheards Feed their Flocks?* Ezek. 34. 2. And

Feed

Feed the Flock of God, *which is among you*, 1 Pet. 5. 2. *The Food of Souls*, are *Divine Offices*, and *the Word of Knowledge*. These are represented, as *the Milk*, which they are to Suck, 1 *Pet.* 2. 2. as *the Bread of Life*, wherewith they are to be Sustained, *Jo.* 6. 35. and *as the Meat, which perisheth not, but endureth to Eternal Life*, ver. 27. and ver. 47, 48, 51. And therefore the Feeding of the *Shepheards of Souls*, must be their *Administration* of this *Spiritual Food*, or Feeding the People with the *Ministry of the Word*, or of *Divine Offices*: *Feeding them with Knowledge and Understanding*, as *God* promises the True Prophets should do, *Jer.* 3. 15.

His part is also *to keep them together* the best he can, for joynt Participation of these Ministrations, that, as one Flock, they may be Fed therewith. This *Gathering*, and *Keeping them together*, God takes notice of in Shepheards. *He that Scatter'd* Israel, *will gather him, as a Shepheard doth his Flock*, Jer. 31. 10. When he carries them out to Feed, or to Minister this Spiritual Food to them; *he calls to all his Sheep, that will know*, and *hear his Voice*, and not *Run after strange Voices*, and *leads them out, and goes before them*, (the Sheep among the *Jews*, being used to † *Follow*, not, as with us, *to be driven before their Keepers*,) that *as one Flock*, they may Feed together thereon, he himself Administring it at the Head of them, *Jo.* 10. 3, 4, 5. And if *any Woolf* comes to break in, to *Destroy* or *Scatter* any of his Fold, he doth not *Flee away as the Hireling*, but stands to them at his Peril, to keep them together the best he can, and to Guard them against *the Wolf* by a diligent Ministration, ver. 11, 12, 13. *He takes heed*, as St. *Paul* directs, *to Feed* and *Arm all the Flock*, that they may not become a Prey to *grevious Wolves*, Act. 20. 28, 29. And if any of them are lost in the on-set, *he seeks after that which was Lost*, to recover it again; if any, by the Fright, *were driven away*, or *Scatter'd*, he endeavours *to bring it back*. *He Strengthens, what was Diseased; and Heals, what was Sick; and Binds up, what was Broken* in the Conflict. And without such Care, in Getting, and Keeping their Flocks together, by such Ministrations; *God* declares, *they are not Shepheards that Feed his Flock, but that Feed themselves*; and that *he is against them, and will require his Flock at their Hands*, Ezek. 34. 2. 3. 4. 8. 10.

† *Psal.* 23. 2, 3. *and Psal.* 77. 20. *and Psal.* 80. 1.

As *Pastors* and *Shepheards of the Flock* therefore, they must see what Spiritual Food is Administred to it. If there is a want, of Necessary, and Saving Doctrine, and Worship; they must not see the Children starve for want of Bread, or the Fold pine away for want of Food, but *lead out all that will know their Voice*, where they may have it, and there Administer the same themselves, and supply it to them. Or, if others would Feed them with poyson'd Food, as immoral Doctrines, and im-

moral Worſhip are; they are to warn them of the Harm deſign'd, and to Miniſter purer and more wholeſome to them in its ſtead. And their Care muſt be, as much as the Caſe allows, to keep their Flock together with theſe Adminiſtrations. So that as Shepheards, who would *ſhew Care of the Flocks*, or approve themſelves *Faithful Paſtors*; they are bound to Feed and keep their Flocks together, by due and diligent Exerciſe of their Paſtoral Miniſtrations, in the foreſaid Caſes.

5. *As Doctors*, or *ſtanding Teachers of the Church*. *He has given them to the Church, as Paſtors and Teachers*, ſaith St. *Paul*, Eph. 4. 11. And requires, that they ſhall be † *able to Teach others*, 2 Tim. 2. 2. and * *apt to Teach*, 1 Tim. 3. 2. and 2 *Tim.* 2. 24. This *Teaching*, muſt be *of the Things that thou haſt heard of me*, ſaith the *Apoſtle*, 2 Tim. 2. 2. *of the Depoſitum*, or *of that good Thing*, which was committed to thee, 2 Tim. 1. 14. Of all that is Needful, *in the Work of the Miniſtry, for the Edifying of the Church, and for the Perfecting of the Saints, in the Unity of the Faith, and in the Knowledge of the Son of God, unto a perfect Man in* Chriſt, *Eph.* 4. 11. 12. 13. It muſt be a Teaching theſe, Faithfully, and Incorruptly, as they have been Taught them; *Holding faſt the Faithful Word, as they have been Taught it, that their Exhortation may be by Sound Doctrine*, Tit. 1. 9.

† ἱκανοὶ διδάξαι· * διδακτικὸν·

And in this Work of Teaching all theſe Things, with Fidelity and Incorruptneſs, from Time to Time, as need requires, they muſt lay themſelves out, and give Attendance. *Let him that Teacheth, wait on Teaching; and him that Exhorteth, on Exhortation*, Ro. 12. 7, 8. *Give Attendance to Exhortation, to Doctrine*, i. e. † *Teaching* or *Inſtructing others*, 1 Tim. 4. 13. *They are to Labour, in Adminiſtring this Word and Doctrine*, 1 Tim. 5. 17. *To give themſelves wholly to theſe Things, and to continue in them, that by ſo doing, they may both ſave themſelves, and thoſe that hear them*, 1 Tim. 4. 15, 16. They are to ſlip no Seaſons, when People need to be Taught any of theſe Matters. But to *Preach the Word, and to be inſtant in it, in Seaſon, and out of Seaſon*, 2 Tim. 4. 2. And, as *Good and Faithful Rulers and Stewards of the Houſe-Hold, to give them their proper Portion of Meat in due Seaſon*, Luk. 12. 42. Particularly in thoſe Seaſons, when Falſe Teachers lead them to do ill Things, and ſeek to Poyſon them with corrupt Doctrines. For then, *by Sound Doctrine, they are to ſtop the Mouths of vain Talkers and Deceivers, who for filthy Lucres Sake, Teach things which they ought not*; *and to convince Gain-Sayers*, Tit. 1. 9, 10, 11. And *to be ready with all faithful Diligence, to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to* Gods *Word, and to call upon others to do the ſame*: As all Biſhops, according to our *Form of Conſecration*, Solemnly Promiſe in their *Ordination*.

† διδασκαλίαν·

Now,

Now, sustaining the Office, and standieg in Place of such Teachers to the Church; the Ministers of *Christ* must necessarily be bound, to a diligent Discharge of their Ministrations, or to Administer the Word in the forementioned Cases. For then, both the Prayers and Religious Service, and the Lives and common Practice of the People, is corrupted by heinous Immoralities. And they want to be Taught and Shew'd, that there is any Harm in either; False Teachers having justified to them the Immoralities in both, and, by vacating moral Precepts, and by Broaching corrupt and immoral Doctrines, having labour'd to leave in them no Conscience thereof. And when People are thus Untaught, or Mistaught, in great and concerning Parts of the *Depositum*; they, who would faithfully Discharge the Part of true Teachers, must take Care to Teach them better. If they are *to attend on it, to Labour*, and *give themselves wholly to it*; how can they let it fall at such a Time, not appearing at all, or appearing very negligent therein. If they are to *continue* in Teaching these Things, they must not flinch from it, and give it off; if they are to do it, *in*, and *out of Season*, they must not sure be wanting, when the Season is so pressing; if *against Deceivers, and Gain-Sayers*, they ought in no wise to fail, when those *Gain-Sayers* are so busie at Work, for Perversion thereof. So that, as Faithful Teachers of *Christ's* Church, they are not to suffer the People to perish for want of saving Knowledge, but are duly to Administer the Word in the foresaid Cases.

I might also further Note the Necessity and Obligation they lie under to the forementioned Ministrations, from their being set up by our *Saviour*, *as the Light of the World*, Mat. 5. 14. and *as the Salt of the Earth*, ver. 13. For, *as the Light of the World*, they must shine out, and give Light abroad; *Men not Lighting a Candle, to put it under a Bushel*, that it may shine only to it self; *but put it on a Candle-Stick*, that it may shine out and give Light to others, ver. 15. And such Light they give to the World by their Ministrations, when they Minister the Gospel, and all the Doctrines and Duties of it, with the Knowledge whereof, the World is to be enlightned. And as the *Salt of the Earth*, they must keep the Religious Service, and Morals of Men, from being corrupted; since the use of *Salt*, is to keep out Putrefaction and Rottenness. And this also, is by their Ministrations. For, by their Constancy in Administring Sound and Wholesome Things, they Season the Church, keeping it up in Purity and Soundness, and keeping out all Adulterations and Corruptions, when Endeavours are used to introduce them by Seducers.

And thus, by all the Characters of the Ministerial Function, and Parts of their Office, do the Bishops and Pastors of *Christs* [illegible] Church stand

ſtand bound, to an actual Diſcharge of their Miniſtrations, in the foremention'd Caſes. And cannot Drop, or let them fall, without thoſe Characters and Offices flying in their Faces.

For how will they anſwer it to *God*, as having acted the Part of his *Faithful Meſſengers*, to a People ſo endanger'd and depraved, by polluted Worſhip, Doctrines, and Practices, if they have ſtood Dumb and Speechleſs, and, inſtead of Miniſterial Uttering and Delivering, have ſuppreſs'd and kept back the Word and Meſſage they were charged with? How, as having well diſcharged the Place, of *Miniſters*, *Ambaſſadors*, of *Publick Agents* and *Repreſentatives*, of *God* and *Chriſt*: If they have been ſuch *Repreſentatives*, as would not act, or order any thing in their Names; Such *Ambaſſadors*, as would purſue no Inſtructions; Such *Publick Agents*, as refuſed to act; and ſuch *Miniſters* and *Officers*, as would not Miniſter or Officiate in their Maſters Buſineſs and Affairs, yea, even in thoſe of moſt Importance, and in their greateſt Exigencies? How, as having been *Co-workers*, and *Fellow-Helpers*, if, whilſt he was ſo buſie at Work, with an endanger'd and depraved People, by his Spirit and Providence; they gave over working, and left him to do it by himſelf, making him no Help or Furtherance by their Miniſtrations?

How will they hope to approve themſelves before him, to have been *Good* and *Faithful Miniſters* and *Stewards*, of Religion and its Myſteries, if they have not been, both *Faithful Keepers*, and *Faithful Diſpenſers* thereof? will Religion and its Miſteries, be judged to have been well kept, when it was ſuffer'd to be ſpoiled and rifled, and when the brighteſt *Gems* of this ineſtimable *Depoſitum*, have been broken, embezel'd, or made away; and its choiceſt Flowers pick'd out, and not only baſe, but poyſonous and corrupt Weeds put in their Places? Or, will they be deem'd, to have been their Faithful Miniſters and Diſpenſers, who have not Miniſter'd or Diſpenced them out to others, but concealed and kept them up to themſelves? Or Diſpenſers of them, by Church Miniſtrations, at the Head of viſible Societies, who have not Paſtorally Adminiſtred them to any Churches, or headed any Societies of Faithful Upright Chriſtians, in the free and ſtedfaſt Profeſſion and obſervance thereof.

How can they expect, at the Great Day of Accounts, to paſs for Men that have acquitted themſelves, as *Good Watchmen*, if all the Time, whilſt Sin and Death were advancing to make the People their Prey, they could ſpie no Enemy; or, if they did, would ſpeak of none, nor warn againſt them? Or, for Truſty *Over-ſeers*, if they over-looked the moſt preſſing Wants of their Charge, or gave no Caution, nor made any Supply or Proviſion for them? They are ill *Over-ſeers*, that over-look,

look, when they should espie their Peoples Necessities, or Dangers. And over-see, not as Keepers and Guardians, but Conspirators and Betrayers, if, when they see them, they will not discover them, but let them silently and securely run into Destruction.

Can they imagine he will call them *Faithful Guides*, who left a People that were Ignorant of the true Way, to guide themselves, or to be misguided by Seducers; who would not shew the right Way, when all Endeavours were used to make them go wrong; nor, when they saw them Straying, would call out to them to come back again? Or, that he will repute them *Good Shepheards*, who have taken no Care to Feed their Flocks with Spiritual Ministrations, nor to Guard and Arm them against Wolves and Seducers, nor to keep them together, when they are in Danger to be Scatter'd; nor to bring them back, when they are straying from the Fold? Or, that he will receive and welcome them, as constant and faithful Teachers of his Church, who have let Men Sin and Perish, for want of Teaching; and could silently sit by, and hear them Mistaught by Seducers; and, instead of stopping their Mouths, give way to Gain-Sayers; whose Lips did not preserve, and keep up Knowledge among the People, but suppress and conceal it from them; and who, instead of Seeking, shun'd the Seasons of Ministring the Word, and of giving *Gods* People the Necessary Instructions?

How will they hope to approve themselves at that Day, as having been the *Light of the World*, if they held this Light as Dark Lanthorns, ministring none to the World, but letting it sit still in Darkness? Or, as the *Salt of the Earth*, if, by pure and wholsome Ministrations, they did not season the Inhabitants thereof, but suffer'd them, for want of Seasoning, to run into Spiritual Corruption and Putrefaction? If they appear then, to have been such Salt, as did nothing to keep out Corruption, they will be in Place of *Salt without Savour*, as our Blessed Lord says, or of *Insipid Salt*. And such, instead of being set by, and carefully laid up, he declares to be *Good for nothing, but to be cast out, and trodden under Foot*, Mat. 5. 13.

So that all the Parts and Offices, the Titles and Characters of their own Sacred Powers, do most fully and lowdly proclaim to them the Duty of exercising their Spiritual Functions, and discharging their Holy Ministrations, in the foresaid Cases. And let them but look, to any of those Marks of Power and Care, which *God* has put upon them; or to any of those Stations, wherein he hath placed them; and they will effectually Remind them, how much they are obliged to stir up the Gift that is in them, when they see Religion wronged, and the Souls of Men endanger'd, by Immoral Worship and Doctrines, or by other great Invasions on Christian Worship, Faith, or Practice.

Indeed,

Indeed, the Neceſſity of ſupplying the Church, with this Pure Worſhip, Faith, and Practice, is thought by ſome to go a great Way in conferring the Miniſterial Powers, on thoſe who otherwiſe would not have them. And this is the Plea, for the Collation of the Miniſterial Powers *by Ordination of Presbyters without Epiſcopal Impoſition of Hands, in ſome Foreign Churches.* But not to examine that here, whatever Force and Effect it have in that Caſe, of Conferring the Miniſterial Powers on thoſe who have them not; it muſt needs be a ſure Call to the Exerciſe thereof, to thoſe who have them, and are Endowed therewith.

I do not ſay all Men are equally bound by the foreſaid Characters, to exerciſe theſe Giſts; nor that the ſame Men are equally bound to it in all Places. The Bleſſed Apoſtles had *General Commiſſions*, and were ſent out expreſſly *to all Nations*, Mat. 28. 19. Other Biſhops, have a more limited Inſpection, and ought to be more eſpecially Watchful over their own Dioceſſes, having more particularly undertaken the Charge thereof. But yet ſo, as to be the Biſhops of the † Catholick Church, and for the Preſervation of the Catholick Worſhip and Faith; who are therefore under Obligation of keeping theſe up, as far as they can, when they are Sinking and Over-Born in other Places.

† *See Part 3. Chap. 4.*

Indeed, in this Miniſtration, they are *not* to ſtand on Punctilio's of Obligation, doing no more than it can be proved they are bound to do in Rigor of Juſtice. But they are to ſhew Zeal and Affection, which doth not weigh Grains, but thinks that a Call, where it can do Religion and its Maſter any conſiderable Service; and that the more of this it can do, the better it is. *The Spirit of Love*, and Zeal, is the Spirit, which *God* requires in Paſtors, to direct and influence their Spiritual Exerciſes and Adminiſtrations. *Loveſt thou me?* ſays *Chriſt* to *Peter*, repeating this to him *Three Times*, when he charged him with the Paſtoral Office, *of Feeding his Sheep, and his Lambs*, Jo. 21. 15, 16, 17. *By the putting on of Hands in Orders, the Spirit, which God hath given us, is the Spirit of Love to Chriſt and his Church*, and *of Power* or Firmneſs and Fearleſneſs of what Evil may befal our ſelves in proſecution thereof, ſays St. *Paul*, 2 *Tim.* 1. 7. The Charge *of Feeding the Flock*, or the *Over-Sight which they take*, is not an unwilling Charge, ſuch as will go no further than it is compell'd; but requires *a Willing and a Ready Mind*, that, on any Call, is free and prompt of it ſelf to Diſcharge it, 1 *Pet.* 5. 2.

And this Spirit *of Love*, and *Zeal*, and *Power*, which is the Principle of their Miniſtrations, ſtands not upon ſtrict Terms: But, being full of Care for *Chriſt*, and for the Good of Souls, and Fearleſs of what may thereby befal our ſelves, doth more or leſs, according as it's Meaſure and Degree is. St. *Paul*, had a great Meaſure thereof, and according to the

the Degree of *it's working in him mightily, he laboured and strove Earnestly* in the work of the Ministry, *that he might present every Man perfect in Christ*, Col. 1. 28, 29. He disputed not nicely, how far he was bound; but would readily go beyond the strict Terms: counting, whatever were the Over-plus, that it was to be expected from this Principle of Love and Zeal in his Master's Cause, and would abundantly be made up by a surpassing Recompence. *If I do this thing willingly*, or beyond strict Command or Necessity, says he, speaking of some things in the course of his Ministration which he was not strictly bound to, *I have a Special Reward for so doing*, 1 Cor. 9. 15, 17. And proportionable to the Degree, of this Love and Zeal in others, will the Measure of their Service and Ministrations be likewise. They will still in any Places, be more Active to keep up the Catholick Faith and Worship; according as they are more perfect, in this Ministerial or Pastoral Spirit.

And thus, at length, I think it may fully appear, that *Christ's* Faithful Ministers are on many Accounts Obliged not to suppress their Ministrations, but to supply the Church therewith, when that is Necessary to prevent a Peoples being nursed up in Irreligious and destructive Ways, like as are, not only Idolatry and Speculative Heresies, but also, Immoral Doctrines and Practices, and Immoral Worship and Devotions. And therefore should those things prove Immoralities, which, on any Revolution, happen to be justified in any Kingdom, and are every where Press'd and Recommended to the Peoples Practice, and are salved by the foresaid or such like new Doctrines, and are brought into Prayers, and publick Offices and Devotions in those Countries: The deprived Bishops and Clergy in that State, would be under all these Obligations to exercise their Functions, and to Minister to the Church in those Cases.

And this would absolutely set aside the Argument, from the forecited Sayings of *Clemens*, and *Dionysius*, and *Chrysostom*, and *Nazianzen*, for the cessation of Rightful Bishops to the intruding Anti-Bishops. For these Cessations, are in a Cause that concerns only Personal Rights, not that touches the Interests of Religion, or the Salvation of Souls. And without examining the Truth of the particular Histories, wherein are Errors enough as others have made appear; it will also effectually put by all the Force of the *Greek Manuscript in the Publick Library at Oxford*; or of the Collection of Instances of Injured Bishops resting under unjust Deprivations, and keeping in the Communion of the new Intruders into their Places, lately Translated by Mr. *Hody*. For those Instances of Acquiescence and Communion, are brought, as the *Author of the Manuscript* † several Times professes, for Instances thereof, only whilst the Intruders

† p. 18. 22. *of the English Translation.*

truders were *Orthodox*. And ſo, are no Inſtances for Acquieſcence, in the Cauſe and Oppreſſion of pure Worſhip and Doctrine, or of the Intereſt of Souls: But only in Competitions of Perſons, where the publick Offices to be adminiſtred, the Doctrines to be taught and upheld, and the Practices to be Preſſed and Juſtified under them, were the ſame under both.

And therefore there can be no preſſing Silence, or Ceſſation, on the Deprived Biſhops and Clergy at ſuch times, with any Appearance of Truth and Reaſon, but by clearing thoſe things which they ſtick at, and which they ſee every where impoſed on Worſhip and Practice, of all Immorality and Unrighteouſneſs. Which, on ſuch Revolutions and Change of Maſters, they can never do, who profeſs to transfer Allegiance, and to do all on the Plea of a *King de facto*, leaving the Diſpoſſeſſed Prince to be ſtill *King de jure*. By which, in their own Account, they are acting all the while againſt Right, and againſt him that has it; which is to be, as St. *Paul* ſays of *Stubborn Hereticks* † *convict of their own Conſciences*, or *Self-Condemned*, Tit. 3. 10, 11. So that all thoſe Brethren, who on ſuch Occaſions, have profeſs'd this, muſt condemn their own Principle, and all the complyance they have paid thereupon, before they can accuſe the Deprived Paſtors for holding on ſtill in their Spiritual Adminiſtrations, or can perſwade them to forbear. But that which alone can be effective to purge the things in Debate, of this Immorality and Unrighteouſneſs, is the *Clearing of the Legal Right*, (which the publick Acts of ſuch times, I think are not wanting to Aſſert,) as the Ground of all that is then call'd for, either in Practice, or in Worſhip. And the Diſcuſſion of this, is no Part of my Deſign or Purpoſe in theſe Papers.

† αὐτοκατάκριτος

To conclude this Point, of *their Obligations to theſe Miniſtrations*, I only add in the *laſt Place*, that if, for keeping up pure Worſhip, Doctrine, and Practice, *Chriſt's* Faithful Paſtors are bound to afford theſe Miniſtrations in the forementioned Caſes, *his Faithful People will in the ſame Caſes ſtand bound to adhere to them, and to attend on them for Participation thereof.*

This Obligation will appear,

1. *From that Adherence they owe to the things themſelves.* They are bound to Purity of Worſhip, Belief, and Practice, that they may Propitiate and pleaſe *God*, and Benefit their own Souls thereby. As Chriſtians, or as Men Profeſſing Chriſtian Religion, they are obliged to Unite themſelves to theſe, and to ſtick by them. And that, in Church Society and under Paſtoral Adminiſtrations, to keep up *a Communion of Saints* in ſuch pure Worſhip and Profeſſions. And this muſt be under ſuch Biſhops and Miniſters, as retain and ſtand true to them, when others fall off from them.

As

As Members of a Church, 'tis true, good Christians stand obliged to adhere to their own Bishops. For the Bishops are the Heads of Church-Societies; and 'tis the Duty of Members, to stick and keep United to the Heads of their respective Bodies. But this, as I shall shew hereafter, is only whilst they keep to those things, wherein they are bound to head them, that is, to pure Christian Worship and Doctrines. It is for the having these Administred, that they are obliged to be under any Pastors, or to adhere to them. And so they must still adhere to such, as do Administer the same. Which, if their own Bishops fail to do, they are to stand off from them, to hold on with such pure Worship and Doctrine, and to have the Administration thereof from such other Bishops and Pastors, as are True and Firm thereto, whereof I shall speak more at large, in its † proper Place. † Part 3. chap. 3. §. 4.

2. *From the Duty in their Part, in all the foresaid Relations.* For those Relations, carry Duties on both sides, and call, as the true Pastors to Feed and Minister to the Church; so all True Members of the Church, to seek their Food from the Ministrations of such true Pastors. As it is the Part and Office of the One, to Administer them: So is it of the Other, to attend on their Administration, for Participation thereof. If they are *Christ's True Shepherds*, to whom should *his Sheep* adhere, but to *his Shepherds*, and *know and hear their Voice*, and *not give Ear to the Call and Voice of Strangers?* Jo. 10. 3, 4, 5. If they are *the Faithful Guides of Souls*, to whose Ministerial Conduct and Direction, should the People of *God* commit their Souls, but to theirs, who will lead them out, and carry them on, only in Safe and Right Ways? If they are the *Trusty Watchmen*, under whose Watch and Guard, should Men, who seek nothing but to save their Souls, place themselves, but under those, whose Eyes are always open to see, and their Voice lift up faithfully to admonish and warn them of their Dangers? If they are *the true Teachers*, to whom should the Schollers and Disciples of *Christ* Resort for Instruction, but to them, and attend, as Obedient Learners, on their Preaching and Exhortation? If they are *Christ's Faithful Ministers*, his People must keep close to their Ministrations, and adhere to them, as to his trusty Officers and Representatives here on Earth. And if they are to be Fed with the Ministration of Holy Worship and Doctrines, and to be instructed and bore up, only in Righteous and Good Practices; if they must take Care, to be Warned and Guided, Taught and Helped on, only in these Things, which are the things alone, that are fit to please *God*, and to save their Pretious Souls: To whom must they Cleave, and keep United for them all, but to those Shepherds, who daily provide them with this Food; and to those Guides, who conduct them in these Ways; and to those Watchmen, who fail

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PART. II.

Of Deprivations by Civil States, or Eccleſiaſtical Synods.

Chap. 1.

Of the Force of State Deprivations in the foreſaid Caſes.

HItherto I have endeavoured to mark out the caſes, wherein the Biſhops, and Paſtors of Chriſts Church are bound to exerciſe their Miniſterial Powers, and to proceed on duly in their Adminiſtrations. And to ſet forth the great and manifold Obligations, which are incumbent on them in thoſe Caſes,

And having thus laid out *their Obligations*, I ſhall next conſider *the Reſtraints*, which at ſuch times *are moſt pleadable in theſe caſes*, by ſhewing,

2. *Secondly*, of *what force a deprivation of ſtate*, or *the Preſervation of External Communion and Peace in the Church*, *ought to be in Debarring them thereof.*

1. *Firſt*, One great thing, that may be alledged, to ſilence Faithful Biſhops and Miniſters of Gods pure worſhip and Righteouſneſs, and to ſtop the courſe of their Miniſtrations in the foreſaid Caſes, is a *Deprivation of ſtate*, when the ſecular Power, by its Laws and interdicts, forbids thoſe Miniſtrations, and removes them from their Sees, putting others into their places.

For Biſhops and Paſtors, as they are Miniſters of Chriſt, ſo are they alſo Subjects of the ſtate: And therefore, as ſome think, ought not to exerciſe their Miniſtry, at leaſt *not among their Subjects*, nor *in any* Dioceſs *of their Dominions*, in oppoſition to it. And in Chriſtian Kingdoms, the Church is incorporated into the ſtate. And by the Benefit of this incorporation, Biſhops and Paſtors have their ſpiritual Miniſtrations back'd with ſecular Effects and Cenſures, as *Excommunication* among us, makes lyable to Temporal impriſonment, and incapacitates from carrying on any *civil ſuit*, or *Action* in the *civil courts*. They have alſo their juriſdiction extended thereby, to ſome ſecular matters; as the Biſhops courts are to matters of *Wills*, *Marriages*, *Benefices*, &c. And are encouraged therein, by *Secular Benefices*, *Honours*, and *Freeholds*. Now all theſe ſecular Fortifications, juriſdictions, and encouragements in their Miniſtrations, conferr'd on the Biſhops and Paſtors

of an incorporate Church, are the gifts of the ſtate, and are ſecular additions, to what Spiritual Powers they received from *Jeſus Chriſt*. And what the ſtate gives, the ſtate, when it ſees cauſe, may deprive them of. So that incorporate Miniſtrations, or Adminiſtring theſe Spiritual Powers in the mixt and fortifyed way of an incorporate Church, may ſeem, as ſome will argue, more ſubject to the ſtate, to take out of ſome, and to put into other hands.

Eſpecially conſidering, that in grateful return and commutation for the benefit of incorporation, or for being made free of the ſtate, and having the ſecular acceſſions; the Church, by Compromiſe, has parted with ſome of its priviledges to the Civil Power. Thus, ſince the incorporation, has it, in compliance, given up to the ſtate, the *Nomination of Biſhops and Metropolitanes*, belonging anciently to the other Biſhops of the Province, or to the Clergy and People of the Church: And that *Rules agreed on in Synods, ſhall be no Canons, till they be approved and ratified by the Prince*: And that there ſhall be *no Admiſſion, or Refuſal of Clerks to Cures*, or *uſe of Diſcipline*, but in *conſiſtence with*, and under *Regulation of the King's Prerogative*, and the *Laws of the Land*, and the like. And by theſe Ceſſions, they may ſeem, as ſome think, to have Cut off all Power of Conteſting the States Nomination or Advancement to Churches, or its Deprivation and Removal from them; as having, by their account given up theſe Priviledges, in way of bargain and exchange, to keep on the benefits and State enjoyments of an incorporate Church.

But as to this Regard, which they ought to have to State deprivations in bar of the foreſaid Miniſtrations, I obſerve.

1. *Firſt*, that this Regard is to be preſs'd, only *under a ſuppoſed Legal and Rightful State*. For 'tis to their Rightful Prince, that, as good and faithful ſubjects, they owe all their Obedience, which is call'd for in theſe caſes. What Regard they are to pay as ſubjects, muſt be to his Deprivation. But not if they are deprived by an Uſurper ſet up againſt him, who really has no Regal Authority over them, but only pretends to it, and aſſumes a Power which is none of his own. Eſpecially, if he ſhould deprive them, for their Adherence to their Lawful King: As if *Athaliah* had *deprived Jehojadah*, for adhereing to *Joaſh* his true Soveraign; or as the *Rebellious Parliament* did depoſe, not only *the Biſhops* and Epiſcopal Clergy, thoſe Faithful Adherers to the Crown, but *Epiſcopacy* it ſelf in *King Charles* the *Firſt's* time. For then, as there is no real Authority, to bind on; ſo neither would there be any Equity, or Colour of Law, to back ſuch a deprivation, or to oblige the ſufferers to acquieſce therein. The Law, which ſtill ſupports the Right of the Lawful King againſt his Uſurpation, muſt needs ſupport the Rights of all his Adherents againſt the ſame: And as ſtill he would be the Legal King;

ſo

so would they, not only be the real, but, in Eye of Law, the Legal Pastors, notwithstanding his Forcible Removal of them. And therefore there is no room for this regard to a deprivation of State, on the Plea of a *King de Facto*, or on supposal of *unrighteous usurpation*. The *Legal Right*, asserted still by the *Publick Acts* on such Revolutions, will give it place to go as far as it can. But as for all those, who give up the Legal Right, 'tis not for any of them, (and 'tis well known how considerable a part they make among the writers, as well as among the practicers in this point,) to urge the Authority of a deprivation of State in this question.

2. *Secondly*, a *Deprivation of a Lawful state*, if supposed to pass on Bishops and Ministers, *would be no conscionable discharge from keeping on their spiritual Ministrations, against such immoralities as are set down in the aforesaid cases.* For *Jesus Christ*, who gave them their Ministerial Powers, requires them, as his Ministers and as Pastors of his Church, to exercise them for him, and for the Souls of Men, as I have shewn, when those Cases happen. And if the State forbids what he commands, they are to hear or obey no state, or Power on earth, against him. But must answer, as the *Apostles* did to the *Jewish Rulers* in this Case; *whether it be lawful in the sight of God, to hearken unto you more than unto God, judge ye.* Act. 4. 18. 19. 20. And thus it must needs be, in men who are call'd to be his Ministers, under persecuting States; and to be Ministers of a Religion, which is *a Doctrine of the Cross*, and bids them expect and prepare to bear Crosses under oppressive powers; as is plainly the Case of Gospel-Ministers. For if they must be his Ministers, and administer this Religion in persecutions, they must hold on Ministring, when the State where they live breaks with them, and both most strictly forbids, and most cruelly persecutes them for so doing. And thus the *First Ministers* did, who were to plant Christianity, against all the Edicts and Oppositions, of the *Heathen*, or *Jewish* Magistrates. And so did all the Faithful Bishops and Pastors thereof, who, in all the succeeding persecutions of the Church, stuck firm to their Ministrations, against all the inhibitions and oppressive force of secular Rulers; or else, our holy Religion had perish'd long since, and had never descended pure and perfect as it is, to our days. And so must all others do, in any present, or succeeding Tryals, (which, as they always have done, so always will seek to suppress Christs worship and Truth, by suppressing the pastoral administrations thereof,) that, by their Ministry, it may not fail in the Church, but be held on the same, and continued down to the worlds end.

But this I say, as to their pure *spiritual Powers, and Ministrations*, which they neither did, nor could receive from the Civil State, on which he never conferr'd it, but which they hold independantly of *Christ Jesus*. That is, what spiritual powers they have received from *Christ*, *by impo-*

ſition of Hands continued down from the Apoſtles: for the feeding and governing of his Church, by Adminiſtration of the Word, of Prayers, and Sacraments, by leting into the Church, and excluding out of it; and for providing a conſtant ſucceſſion of the ſame Miniſtrations, by Empowering or Ordaining others: Theſe mere ſpiritual powers, they muſt exerciſe as his Miniſters, without regard to any deprivation, or inhibition of Worldly Princes. For Earthly Kings, cannot deprive them of theſe mere ſpiritual powers, becauſe they have them not from them, but Miniſter therein, not by theirs, but by Chriſts Commiſſion. If Secular Princes gave them their Commiſſions to exerciſe their ſpiritual Authorities, they might recall them: If they were the fountain of theſe powers, and could make or ordain Biſhops, they might have more plea to unmake and deprive them. But not originally proceeding from them, but from Chriſt himſelf, by a way of his own preſcribing, in a ſucceſſion of *Apoſtolical impoſition of Hands*, through all Ages of the Church: They cannot be reverſed, by their deprivation. Nor are the Biſhops and Paſtors, to be debarr'd the exerciſe thereof in any Caſe where Chriſt requires it, at their inhibition; becauſe they are Chriſts Servants more than theirs, and muſt obey God rather than man. But

3. *Thirdly*, as for any *Temporal acceſſions* and *enforcements of theſe mere ſpiritual Miniſtrations*, which the Church receives when once it is ſhone upon by earthly powers, and made incorporate or free of the State: *Theſe Acceſſions are borrowed Powers, and the Gift of Princes; and under the depoſition of a Lawful ſtate, the Biſhops and Miniſters of Chriſt muſt not challenge or pretend to them.*

As to theſe I obſerve,

1. *That the civil ſtate hath Power over theſe Temporal Acceſſions & ſecular endowments, becauſe it confer'd them.* When *Kings* and *Queens* turn Chriſtians, *they come not in only as members, to partake in theſe mere ſpiritual Miniſtrations; but as Patrons, by their ſecular power, to back and Promote them.* They muſt ſhew themſelves *Nurſing-Fathers*, and *Nurſing-Mothers*, as was foretold * by the *Prophet*: and *ſerve the Lord as Kings*, that is † *by employing their Kingly Power to encourage and advance his ſervice*, || *doing him thoſe ſervices, which none can do but themſelves*, as St. *Auſtin* tells them.

* Iſa. 49. 23.

† *In hoc Reges, ſicut iis divinitus præcipitur, Deo ſerviunt in quantum Reges ſunt, ſi in ſuo Regno bona jubeant, mala Prohibeant, non ſolum quæ pertinent ad humanam Societatem, verum etiam ad divinam Religionem.* Aug. contra Creſcon. l. 3. c. 5.

|| *In hoc ergo ſerviunt Domino Reges in quantum ſunt Reges, cum ea faciunt ad ſerviendum illi, qua non poſſunt facere niſi Reges.* Id. Ep. 50. *Ad Bonifacium virum militarem.*

Thus, to give encouragement and leiſure for the Miniſters to attend on theſe Miniſtrations without diſtraction, the civil State endows them with benefices,

benefices, or worldly freeholds, Honors, and priviledges. It also allots them publick and Authorized places, for these Ministrations; and makes Civil Laws, requiring people duly to resort to them, and punishing all disturbers of them, and such as carry themselves indecently thereat. It likewise adds a secular jurisdiction, to the spiritual, extending the spiritual jurisdiction, to the Cognizance of Wills, Marriages, Benefices, *&c.* which are Civil matters; and backing it by Temporal Accessions in the spiritual parts thereof, making a mixture and Concurrence of Religious and civil powers, in the spiritual Courts. For thus, the *Rubricks*, it passes into Laws; and the *Canons* also, which are the Rules of exercising that jurisdiction, it binds on the Subjects with the *Kings Approbation*, and *Ratification*, or with a *Civil strengthing*. And the *Spiritual censures* or judgements according to these Rules, it backs with civil penalties, as imprisonment; or with putting men under civil incapacities, as to plead in an Action at Law, or the like.

Now all these Temporal Helps and Accessions, come not to the Bishops and Ministers immediately from Christ, or as they are *Ministers of Religion*. For * *His Kingdom, is not of this world*: Nor was he, whilst on earth, any judge in civil matters; Nor doth he confer any such worldly powers, or grant any such commissions. But all these secular benefices and fortifications, in all the parts of the spiritual Ministry, are the gifts of Princes. They flow from their favour to the Church, or from their taking upon them to be its Temporal Patrons, or it's *Nursing Fathers* and *Nursing Mothers*. And as the Bishops and Ministers of Christ, hold them only by their commission: So may they lose them by their recalling it. So that although the state has no power, either to give, or to deprive the Ministers of Christ, of their mere spiritual powers: Yet has it a direct Authority, to grant or deprive them, of these Temporal Additionals. * Joh. 18. 36.

And therefore the Bishops and Ministers of Christ in an incorporate Church, when they are deprived by their Rightful Prince, or by a Legal State, must exercise their mere spiritual powers in the foresaid Cases, without any of these civil effects or mixtures. That is, they can only Administer the Word, and prayers, and Sacraments, and let in members by baptism, and on just cause cast them out by excommunication, and ordain others that shall hold on from time to time to do the same. But in discharge of these mere spiritual powers, they cannot claim the establish'd places, wherein to assemble for these Ministrations; nor any enforcement of Civil Laws, to make men duly frequent them, and to hinder all from disturbing them, or from demeaning themselves disorderly or irreverently at them. Nor can they claim any secular benefices,

for

for maintenance of those who Minister therein, nor to have any Cognizance, of Wills, Tyths, or other Temporal matters; nor to have their Canons, made Regal injunctions; or their Rubricks, made Parliamentary Laws; and the breakers thereof punishable by Civil Magistrates, in their estates, or Persons; nor their spiritual censures, to bring men under civil incapacities, or make them lyable to civil punishments, or the like. The state, that gave these Civil Accessions to the Bishops and Pastors, in their incorporation; has call'd them back and taken them away, in their deprivation. So that now, to stick to Christ, they must quit the benefits of incorporation, and the Favor of Princes. And, as men left to their naked spiritual powers, which no rightful state can deprive them of; be content to exercise their spiritual Ministrations in the foresaid cases, not as in an endowed and secularly protected, but as in a persecuted, or secularly destitute Church.

And as the state has power, over all these secular endowments of the spiritual ministration, because it conferr'd them: So has it,

2. *Over some other Powers, which belong'd to the Church, whilst it kept separate, but which it gives up to the Civil State during the benefit of incorporation with it.* For some powers the Church may have no necessity to insist on, either for the sake of Religion, or of the Souls of Men. And such powers, for the greater benefit of incorporation, it may be free to part with.

Thus, provided the substance of Religion were secured, and kept up among men, in all necessary points of Worship and Doctrine; and the main of discipline were taken care for by Canons already allowed, as it * was on *the submission of our Church* and *Clergy* made under *King Henry* the *eighth*: the Church might be free, by Compromise, to agree, that it would *exercise no Canons already made*, but such as were consistent with the *Kings Prerogative*, and the *Laws of the Land*: And that, in Case of any others, a stop should be put to the proceedings of the spiritual courts, by *secular Prohibitions*. And that the Bishops and Clergy, should *not meet* to make more, or *Assemble in Synod* or *Convocation*, but when *summon'd thither by the Kings writ*: Nor any of their agreements should be given out for *Canons*, or *Orders*, but what he allow'd to pass under his *Ratification*: And that after they were passed, in things *Dispensable*, on just cause in any particular case, he should have the chief power to *Grant a Dispensation*. That all Bishops coming in to Govern this Church, according to the foresaid Rules

* *Provided, That such Canons, Constitutions, Ordinances, and Synods Provincial, being already made, which be not contrariant nor repugnant to the Laws, Statutes and Customs of this Realm, nor to the Dammage or Hurt of the Kings Prerogative Royal, shall now still be used and executed, as they were afore the making of this Act, till such time as they be view'd, search'd, or otherwise order'd or determined, &c according to the Tenor and effect of this present Act. Statute of submission of the Clergy*, 25. H. 8. c. 19. 7.

Rules and Prescriptions, should be of his *Nomination.* And that the Advancement of all Ministers, to beneficed and civilly fortifyed Cures and Administrations, should be according to the *Rights of Patronage* establish'd by the Laws; and such like.

These, and such like powers, are naturally resident in the Church it self in a separate state, or when it stands upon its own bottom, and is not incorporated. For, as a society, it must have power in it self, to make needful and wholesome Rules of Government, from time to time; and to have its Bishops and Ministers meet together, as they can, that they may make them; and to appoint persons, who shall be entrusted with the Administration thereof. And accordingly, whilst the Church was kept separate from the State, and persecuted by it, these powers were exercised by the Church, and by its Bishops and Pastors, under all the Heathen Persecutions. During which, the Clergy under their Bishops, and the Bishops under their Metropolitanes, were convened and met in Synods, and made Canons, and decided Controversies, and sentenced Criminals, and fill'd up vacancies in Presbyteries, or Bishopricks, having a New Bishop elected by the Metropolitane and Bishops of the Province, or sometimes by the Clergy and People of the Diocess; and the like.

Indeed, as good subjects of the state, they are bound to keep all innocent state Laws; and cannot, by any devised Canons of their own, cast off their Obligation, or forbid themselves, or the Church, to pay a due civil obedience by observance thereof. So that they have no power in any condition, of making any Church Canons, which require subjects to act against innocent state constitutions. Nor may they Lawfully refuse, when the state calls them, to meet together in Synods, or otherwise: but, as Good Subjects, are obliged to pay a ready obedience, and to appear upon its summons. These, are only proper expressions of civil subjection, from which the Church can in no state or condition plead exemption. But, tho' they may not disobey the state summons; yet, when it meddles not therewith, in a separate condition, they have power to assemble themselves, as they can, and as need requires, taking care to do it in such ways, as will make it least jealous of them. And when Assembled, tho' they can make, or inforce no Canons, to defeat any innocent civil constitutions; they have power in such separate state, to make others which are consistent with them, and to exercise the other now mention'd powers, as I say the Church did in the primitive persecutions.

But when it became incorporate, and was obliged by the favors and priviledges of the state, the Church, by *agreements*, partly *expres*, and partly by Tacit and practical, carryed in prescription, and the practice of

of times, gave up these and such like powers, residing otherwise in it self, to the Civil Magistrates, who were thus obligingly become its Patrons and Nursing Fathers. * *Since the Emperors became Christians, the Affairs of the Church have Depended upon them, and the greatest Councils have been held, and still are held at their pleasure*, was the observation of *Socrates* in the *Preface* to his *Fifth* Book of the *History of the Church*.

* ...Ἀφ' οὗ χριστιανίζειν ἤρξαντο [Βασιλεῖς] τὰ τῆς Ἐκκλησίας πράγματα ἤρτητο ἐξ αὐτῶν, καὶ αἱ μέγισται συνῳδαι τῇ αὐτῶν γνωμῇ γεγόνασι τε καὶ γίνονται. Soc. Hist. Eccl. Proæm. ad lib. 5. pag. 259.

These, it parted with to the civil power, for its Greater Honor. And also to secure it, of its Good Behaviour; being tyed thereby to a compliance in things, which it was not bound to insist on, for the sake of Religion and of a Good Conscience; and to prevent all jarring and interfereing with that power, in whose Favor and Society it found so great benefit; seeking herein, to keep up that Beneficial kindness and Correspondence, which is between them. And these it gave up to it, by Degrees; and more in some places, and less in others: Being put upon parting with less at first, and with more afterwards; especially after the *Papal Usurpations* in the *Western Church*, grew so very troublesome and prejudicial to Princes and their Kingdoms, in point of *investitures*, *Appeals*, &c. Which made them more sensible of the advantage, of having these powers quietly and uncontestedly lodged in their own Hands.

These it might safely part withall, during the incorporation, as retaining still, what it could not part with, viz: *a Power of standing by all Necessary Points of worship and Doctrine*, and of *doing what is necessary for the Souls of Men*; and as being also fitted all the time in the main, with *what is needful in Point of Discipline*. And its parting with them, was in way of Compromise and Bargain, as a grateful Return, for the benefits and priviledges of its Enfranchisement and Incorporation; or on consideration of its enjoying a Freedom, not only of exercising spiritual ministrations; but of exercising them in the way of an incorporate Church, *viz.* in holding Benefices, and in being back'd therein by secular Jurisdiction, Laws, and Priviledges.

And whilst these benefits of Incorporation are held on in favour of the Truth, the cession of the Church in these Points is to be held on too, and not to be resumed back again. Protected and incorporate Bishops and Pastors, must be content to claim Episcopal and Pastoral powers, under the recessions and limitations of an incorporate Church. Thus our

|| *Articles*

‖ *Articles*, and † *Canons*, receive and assert the *Ecclesiastical Supremacy* of our Kings, which contains the foresaid Church-Recessions. And *denounce Excommunication* ipso Facto *to those*, that * *Deny any part of our King's Legal Supremacy in Ecclesiastical Causes, or his having the same Authority therein, as the Godly Kings had among the* Jews, *or Christian Emperors had in the Primitive Church.* And accordingly, in our *Form of Ordaining Bishops*, they profess to think themselves *call'd to this Ministration, according to the Will of Jesus Christ, and the Order of this Realm*: and promise to *censure and punish the unquiet and disobedient within their Dioceses, according to such Authority, as they have by God's Word, and as to them shall be committed by the Ordinance of this Realm.*

‖ Art. 37. † Can. 1 and Q. *Elizab.* injunctions, and Oath of Supremacy. * Can. 2.

But now all this giving up these, or the like powers, to the State, for the sake of this Incorporation, and in way of bargain and compromise; or other abridgement of its own ministrations; is,

1. *With a* Salvo *to the Interests of Religion, and of the Souls of Men.* They cannot give away any thing, to make themselves wanting in any necessary service unto them; nor part with their powers of ministring to Souls, to build and nurse them up in pure Worship, Doctrin, and Practice. These Powers, are a *Sacred Depositum*; which if they imbezzle, or yield up in complyance, they are false to God, and to mens Souls, and thereby betray both them, and their own Holy Function. And their Acts also are nullities, wherein they offer or promise to do the same. For they are Acts against an antecedent Obligation, which are wicked in the making, as *Herods Oath* * was to gratifie *Herodias* in the *Baptists Death*; and the ‖ *Jews Conspiracy* and *Oath to kill* St Paul. But they are null as to the Obligation of performance, as is agreed in the case of all contracts and promises to do unlawful things, or things evil or forbidden in themselves.

* Mar. 6. 22, 23, 26. ‖ Act. 23. 12, 13, 14.

They can neither discharge themselves, I say, nor receive any discharge from Princes, of exercising these Powers, where Christ requires they should exercise them for the Service of Religion & of Souls, as I have shewn he doth in the fore-mentioned cases. *In Stewards, it is required that they be found faithful*, in dispensing out these Ministrations as he orders, not in suppressing them contrary to Order, 1 *Cor.* 4 2. *Necessity is laid upon me, and woe be to me*, is here the Scripture denunciation, *if they preach not the Gospel*, or fail trustily to discharge that Ministry they have undertaken, 1 *Cor.* 9. 16. No earthly Powers, by conferring on them the benefits of Incorporation, get any Authority over *Christs Ministers*, to discharge them of Ministring to their Master in these matters. For this would be, to give the civil power, which ought to keep under Christ, a power over him. It would turn them, from *Nursing Fathers*, who, by giving it a civil enfranchisement, undertake to protect the true Religion; into *devouring Wolves*, who seek to make a prey of it. It is expressly declared against by the Apostles, who appeal to the

common ſenſe of mankind, *Whether they are not bound to obey God, rather than men*, Act. 4. 19. 20. And would leave no miniſtrations of true Goſpel Worſhip and Doctrin, under any Chriſtian ſtate, which ſhould fall from any neceſſary parts thereof, and begin to perſecute them: as the *Arian Emperors* did, in the Perſecutions they rais'd againſt the Orthodox; and as *Popiſh Princes* did, in like violences uſed by them at any time, againſt our Proteſtant Brethren or Anceſtors. Than which, nothing can be worſe calculated for any Church of God, but eſpecially for the Chriſtian Church, which is to continue a Church in perſecution, and to bear up Chriſtian Worſhip and Doctrin, by due miniſtrations of both, when any powers of this World fall, from protecting, moſt violently to bear them down.

And this in all times has been the Opinion and Practice of God's faithful Miniſters, when the State, which, by Incorporation, ſhould have back'd and ſtrengthned them therein, fell to diſcharge and bar them of their miniſtrations in theſe caſes.

Thus God's *Faithful Prophets* and *Miniſters* did in the *Jewiſh Church*, who approved themſelves glorious Confeſſors and Martyrs, in adminiſtring God's Word and true Worſhip, when the State fell to break in upon them, and, inſtead of backing and protecting them in thoſe miniſtrations, according to the purport of incorporation, fell violently to diſcharge and drive them from officiating any longer therein.

Thus likewiſe *Athanaſius* Biſhop of *Alexandria*, *Paulus* of *Conſtantinople*, and *other* Biſhops did, in the *Arian Perſecution*. The civil State had then received the Church into it ſelf, & endowed it with civil Edicts and enfranchiſements. And the deprivation and ejection of theſe Biſhops out of their Churches, particularly of the *Great Athanaſius*, was with *State-Concurrence*, and for *State-Cauſes* or *Pretences*. Among other Articles, *Athanaſius* was charged *with* † *Contumacy againſt the Emperour*, *in refuſing to appear upon his Edict at the Synod of* Cæſarea. And with a * *Treaſonable Deſign*, *to ſtop the yearly Tranſport of Corn from* Alexandria *to* Conſtantinople, *on which ſuggeſtion*, *he was baniſh'd to* Tryers *by* Conſtantine. Not to mention the ‖ Accuſation of his *having impos'd on the* Ægyptians, *a Tribute of Linnen Cloath*; and † *having conſpired with one* Philumenus *againſt the Emperour*; and ‖ *having Treaſonably correſponded with the Traytor* Magnentius, *and* * *uſurped the Imperial Prerogative*, *by holding the Feſtival Dedication of the great Church of* Alexandria *without the Emperours Warrant*, and the like. And his Depoſition, and *Gregories* and *Georges* Advancement to his See by Synods, were ſeconded by Acts of State: having the *Approbation* and *Juſtification of the Emperors*, and the *Aſſiſtance of Prefects*, as well as the ‖ *Imperial Letters*, violently forcing

† Theod. l. 1. c. 28. & Soz. l. 2. c. 25.
* Soc. l. 1. c. 35.
‖ Soz. l. 2. c. 22.
† Ibid.
‖ Athan. Apol. ad Conſtan. p. 677. & 681. Ed. Col. 1686
* Athan. ib. p. 682.

† Athan. ad Solit. p. 811. 815. 843. & Apol. ad Conſt. p. 695. Ed. Col.

one

one out of the Episcopal Throne, and giving the other Possession thereof; and barbarously enforcing submission and adherence to them from the Clergy and People, as was done by * *Philagrius*, ‖ *Syrianus*, and †*Heraclius*, to omit others. But these State-inhibitions and deprivations, coming on him & his Adherents, not for any other Crimes alledged, which were shameless Falshoods, and assumed meerly as pretences, but in reality only for his being a stout Asserter of the Orthodox Faith; he still went on preaching and ministring the same, and for all these State-ejections, was stuck to therein by the faithful *Egyptians*, and by the Orthodox in all other places.

* Athan. ad Solit. p. 815, 816, 817.
‖ Apol. de Fuga. p. 716. 717. ad Constant. p. 689. 690. & Protest. Pop. Alex. ad Calcem Ep. ad Solit. p. 867.
† Ep. ad Solit. p. 843, &c.

And thus also our own Ancestors continued to do, on the States turning upon them, and, under Forfeiture of Incorporation, and all the Penalties of a Bloody Persecution, forbidding them to go on administring the Word and Worship of God, according to the *Reformation* thereof made by King *Edward*, in Queen *Maries* time. For being to administer this Word and Worship, in duty to God, and in care of Souls, they set light by the Benefits of Incorporation and civil Advantages, and paid no regard to State-deprivations or inhibitions; but went on faithfully to administer the same, though at the peril of their Lives.

I Grant, the desire of keeping on the publick benefits of incorporation, may many times be a Reason for Bishops and Ministers, voluntarily to rest under State-deprivations and inhibitions, when 'tis a Case only of personal rights and priviledges. Such deprivations and inhibitions, often affect persons only and not things, when, on the deprivation of one, the same Ministrations would be kept up by others: As was done in the depositions of *High-Priests*, so common in later times among the *Jews*; and of *Patriarks*, so ordinary at present among the *Greeks*; and may happen in other places. In all which, there is only a change of persons, but no change in ministrations; the Church being lead on in the same necessary Worship, Doctrine, and Practice, under both. And here, to prevent a breach with the state, and to keep on the way of spiritual ministrations with the benefit of Secular Accessions, the Bishops and Pastors of an incorporate Church, (where it is not like to do the Church more hurt by an utter loss of its liberty in these points, than the incorporation desired will compensate;) may think there is more cause for the Churches sake, to rest under state-deprivations. They may esteem it their parts, to quit their own particular interests, to advance the Churches; and believe that the keeping on the publick benefits of incorporation, will abundantly compensate, for the wrongful encroachment made by such deprivation on a private person. But in Cases, which concern, not only the personal rights and priviledges of Pastors, but the substance of Religion, or the

ſafety of Souls, and where Chriſt requires they ſhould exerciſe their miniſtrations, as I have ſhewn he doth in the foreſaid Caſes: They muſt not let them fall, in regard to any inhibitions, or deprivations, even of their Lawful Princes. They muſt here ſlight all worldly benefit of protection, and be willing, if need require, to undergo a perſecution. And go on faithfully in their miniſtrations, as their bounden duty requires, and as in theſe Caſes, Gods Faithful Miniſters have done in all times.

2. *Secondly, what is ſo given up by the Church*, for abridgement of its own power in ſpiritual miniſtrations, *is only whilſt it keeps united to the ſtate, and receives protection, not when it is ſeparated from it again, or falls under perſecution.* Its receſſions, as I noted, were on conſideration of State benefits, and as a grateful return for them whilſt it was ſuffer'd to enjoy them. They are all upon the ſcore of its union; and ſo ceaſe when the State breaks off, and turns it up to it ſelf again. For being made ſeparate, it is no longer under any former tyes of incorporation, but acts again with the powers of a ſeparate condition. And thus it is, when, inſtead of protecting, the State puts any neceſſary points of Doctrine or Worſhip, or part of their miniſtration, under perſecution. When it ſeparates its protection, it ſeparates it ſelf. It drives out the Church, when it drives out any of thoſe things, which the Church muſt ſtick to at all perils; and when, inſtead of incorporating, or civilly protecting the miniſtrations thereof, it falls to incorporate, and to protect the miniſtration of error and wickedneſs, in their place. It diſfranchiſes pure Worſhip and Doctrine, when it enfranchiſes errors and corruptions contrary to them: And by turning to perſecute the neceſſary miniſtrations of pure Religion, it breaks it ſelf from them, and thence forward they are no longer *one*, but become *two* again.

So that, whatever regard and complyance the Biſhops and Miniſters of Chriſt may ſhew, to ſuch deprivations and inhibitions of the State whereinto they are incorporated, whilſt it inhibits no neceſſary Miniſtrations to Religion, or to the Souls of Men, but, in diſcharging all thoſe, they injoy the priviledges and protection thereof: Yet are they not to be diſcharged thereby, from miniſtring to the ſame in all the foreſaid, or other like Caſes; nor to be debarr'd of any of their ſpiritual powers, after once the ſtate breaks with them, and, inſtead of yielding them the benefits of incorporation, puts them under perſecution. But then, they muſt exerciſe theſe miniſtrations, only according to what they have Received from Chriſt, and from the Canons of the Church, ſo far as they do not interfere with any innocent State Laws, which reſtrain them as Good Subjects: Not with any Civil fortifications, and State Acceſſions.

CHAP.

CHAP. II.

Of the Kings Eccleſiaſtical Supremacy Received and Aſſerted by our Church.

AND all this agrees well with the *Eccleſiaſtical Supremacy* own'd by our Church, and claimed by our Princes, * *conformable to* what was aſcribed to, and claimed by *the Godly Kings among the Jews, and the Godly Emperors in the Primitive Church.* Whoſe *Eccleſiaſtical Soveraignty, lyes not in their being inveſted with,* or *in their having a Soveraign Diſpoſal of the Powers of Orders.* But *in retaining their Civil Soveraignty over all perſons,* whether *Laymen,* or *Eccleſiaſticks.* And *in the ſubordination of Eccleſiaſtical courts and cauſes,* which are content to act in ſubordination, on the ſcore *of their ſecular mixtures,* as in *beneficiary matters, cenſures,* &c. And, for Cognizance of either, of theſe, either of perſons, or cauſes, *in barring all Foreign Appeals.*

* Can. 2. Eccl. Anglic.

1. *Firſt, It lyes not, I ſay, in their being inveſted with, or having a Soveraign Diſpoſal of the powers of orders.* For theſe, our Kings do not pretend to have in their power, or to be powers ſubjected and inherent in themſelves: But to be proper, and Peculiar, to ſpiritual perſons. Thus, *King Henry* the *eighth,* when he aſſerts his own *Regal Supremacy* over the Church, leaves all proper ſpiritual powers and Functions to ſpiritual perſons; and, in the * *ſtatute for reſtraint of Appeals,* declares *the ſpiritualty ſufficient and meet, to declare and determine all ſuch doubts, and to adminiſter all ſuch offices and dutys, as to their Rooms Spiritual doth appertain.* And *Queen* * *Elizabeths injunctions* diſclaim *all challenging of any Authority and Power, of Miniſtry of Divine Service in the Church,* by Vertue of the *Supremacy.* And the 37th. Article of Religion declares, That thereby *we give not our Princes the miniſtring, either of God's Word, or of the Sacraments.* And the ‖ *Statute of Queen Elizabeth* ſays, *The Oath of Supremacy ſhall be taken, and expounded, in ſuch form, as is ſet forth in the Queens Admonition annexed to her Injunctions.* They are *the Miniſters of God* in their Dominions, as * St. *Paul* ſays: But that is, as *Kings,* not as *Prieſts.* So that, *the Kings Supremacy in Eccleſiaſtical Matters, doth not imply the Power of the Keys, which the King has not,* † ſays Mr. *Maſon.* And * *by the Supremacy, we do not attribute to the King the power of the Keys, or Eccleſiaſtical*

* Sta. 24. *H.* 8. c. 12. 1.

* *Vid.* Bp. *Sparrows* Collect. p. 83.

‖ Stat. 5. El. c. 1. 14.

* Ro. 13. 4.

† De miniſt. Ang. l. 3. c. 3. p. 271.

* Non vel conciones habendi, vel rei ſacræ præeundi, vel Sacramenta Celebrandi; non vel perſonas ſacras, vel res; non clavium jus, vel cenſuræ. Verbo dicam, nihil ille ſibi; nihil nos illi fas putamus attingere, quæ ad Sacerdotale Munus ſpectant, ſeu Poteſtatem Ordinis conſequuntur. *Tortura Torti,* p. 380.

ſtical

stical Censures, as *Bishop Andrews* observes. *We never gave our Kings the power of the Keys, or any part of either the Key of Order, or the Key of Jurisdiction, purely spiritual*, * says Bishop *Bramhall*.

* Schism guarded, Sect. 1. c. 4. p. op. 311.

And this bounding of their Claims and Pretences of Power, is suitable to what we find among those *Godly Jewish Kings*, and *Christian Emperors*, to whom our Churches † *Articles* and * *Canons*, *about Supremacy*, refer.

† Art. 37.
* Can. 2.

As to the *Jews*, *it appertaineth not unto thee, O* Uzziah! *to burn incense unto the Lord, but to the Priests that are consecrated thereto*, say the *Priests to King Uzziah*, when he would assume to himself the Priests Office, for which *God* miraculously *smote him with a Leprosie* upon the place, 2 *Chron.* 26. 16, 18, 19, 20. And *the Lord hath chosen you to stand before him, to serve, and minister unto him, and to burn incense*, says *King Hezekiah* to the *Levites*, 2 *Chron.* 29. 11.

And the like appears, of *the godly Christian Emperors*, who were told by their Holy Bishops, and profess'd of themselves, *That they were no Priests, and that their power of Empire did not swallow up the Sacerdotal powers.* * *God hath intrusted the Affairs of the Kingdom, in your hands; but those of the Church, in ours. And, as we may not lawfully take upon us, to act as Kings; so neither have you Authority, O Emperor! to burn incense, or usurp the Priests Office*, said the Great *Hosius*, in his *Epistle to the Emperor* Constantius. ‖ *To you it appertains externally to punish; but to us to judge and determine what is Heretical and impious*, say *Elusius*, and *Sylvanus*, and *the other Bishops*, to the same *Constantius*. † *The Royal Purple makes men Emperors, but it doth not make them Priests*, says St. *Ambrose* to the Emperor *Theodosius*.

— * Σοὶ Βασιλεῖαν ὁ Θεὸς ἐνεχείρισεν, ἡμῖν τὰ τῆς ἐκκλησίας ἐπίστευσε. -- ὅτε τοίνυν ἡμῖν ἀρχεῖν ἐπὶ τῆς γῆς ἔξεστιν: οὔτε σὺ τοῦ θυμιᾶν ἐξουσίαν ἔχεις Βασιλεῦ, Hosii Ep ad Constan. ap. Athanas. Ep. ad Solit. p 840.
‖ Καὶ αὐτὸν ἔφασιν ἐξουσίαν ἔχειν τῆς τιμωρίας, καὶ σφᾶς αὐτοὺς τῆς εὐσεβείας ἢ δυσσεβείας, Theod. Hist. Eccl. l. 2, c. 27. † -- Ἀλουργὶς γὰρ Βασιλέας οὐκ ἱερέας ποιεῖ, Ap. Theod. Hist. Eccl. l. 5 c. 18.

As Christians, and Godly Emperors, they used their Imperial Power and Soveraignty *about Church-Matters*. But that was not *privative*, to deny the Pastors of the Church, or to bereave them of their Power; but *Cumulative*, to add the Imperial Power, which was of another kind, to the Spiritual, thereby to back their Acts, and to make them bind the faster. Thus, when they sent *Count Candidianus* to the *Great Council of Ephesus*, the *Emperors Theodosius* and *Valentinian* declare *in their* * *Letter to the Council*, That it was *to keep good Order, and to see fair Debates; but*

* -- Καὶ μηδὲν μὲν ταῖς περὶ τῶν δογμάτων γινομέναις ζητήσεσιν, κοινωνήσαι. Ἀθέμιτον γὰρ τὸν μὴ τοῦ καταλόγου τῶν ἁγιωτάτων ἐπισκόπων τυγχάνοντα, τοῖς ἐκκλησιαστικοῖς σκέμμασιν ἐπιμίγνυσθαι, Concil. Ephesin. Part 1. p. 229. Ed. Bin. Tom. 2. Concil.

with

with Orders not to intermeddle in determining Questions of Faith, and Ecclesiastical Matters, which, say they, *is lawful only for the Bishops.* And when the Emperor *Marcian* came in person, at the passing the Definitions of *the Great Council of* Chalcedon, * *it was not,* as he tells them in his *Speech to the Council, to make Demonstration of his own Power therein, but to give greater firmness to what they had done in the Exercise of theirs.* Which he doth, by ‖ *Ratifying* the same, *by secular Penalties,* as *by Banishment of Citizens, Disbanding of Souldiers, and Deposition of Clery,* and *by other Punishments;* after the *Determinations of the Council had been read,* and the *Bishops had owned, and subscribed the same,* before him. When the Imperial Purple came to confirm a Pastoral Act, it gave a new Authority to that, which had Authority in it self before; or, as *Justinian* † speaks in his *Confirmation of the Episcopal Sentence,* or *Anathema on* Zoaras, *which,* says he, *having a validity from it self, or Authenticalness of its own, the Crown makes yet more valid, or of more Authority, by adding to it a secular Penalty.* The Episcopal or Spiritual Authority, is by too many unjustly slighted; and therefore the Secular Authority is both humbly call'd in, and piously comes in to its help, since those irreligious Contemners of the Spiritual Power, will stand more in awe of the Secular. * *Coming in, by their Secular Authority, to help and back the Church in those things, wherein men would otherwise contemn the Authority of the Bishops,* as the *Fathers* express it in the *Council of Carthage.* So that the Imperial Power, even whilst employ'd about Church-Ministrations, all the time supposes, but doth not swallow up the Pastoral Powers: nor doth its Ecclesiastical Supremacy lye, nor was ever thought so to do, either by our Church, or by those Times whereto it refers, *in their being vested with, or having a soveraign Disposal of the Powers of Orders.* But,

* Ἡμεῖς γὰρ βεβαιότητα τοῖς πρὰ Νομόνοις προσθήσοντες, οὐ δυνάμεως ἐπίδειξιν ποιησόμενοι, παρεῖναι τῇ συνόδῳ ἐδοκιμάσαμεν, &c. Conc. Chalced. Part. 2. Act. 4 p. 345. Tom. 3. Concil. Ed. Bin.

‖ Ibid. p. 361.

† Ἡ κυρίαν καὶ αὐτὴν ἐφ' ἑαυτῆς οὖσαν, κυριοτέραν ἔτι μᾶλλον ἡ Βασιλεία ποιεῖ, καὶ τοῦτον συνεξελαύνουσα τῆς βασιλίδος ταύτης πόλεως, &c Justin. Novel. 42. c. 3.

* Περὶ τοῦ Βοηθῆσαι [ἀρχοντικῇ δυναστείᾳ] τῇ κοινῇ μητρὶ τῇ καθολικῇ ἐκκλησίᾳ, ἐν οἷς ἢ τῶν ἐπισκόπων αὐθεντία ἐν ταῖς πόλεσι καταφρονεῖται, Concil. Carthag. Can. 70.

2. *Secondly,* it lyes,

1. First, *In retaining their civil Power over all Persons, whether Laymen or Ecclesiasticks.* The Civil State, was first in Being; and men were Subjects of the State, when Christianity came to be proposed to them, and planted among them. * *The Church is in the Common-wealth, not the Common-wealth in the Church,* as *Optatus* says. And when men became

*Non enim Respublica est in Ecclesia, sed Ecclesia in Republica, *id est,* in Imperio Romano, *Optat. l.* 3. p. 64. *Ed. Par.*

Members,

Members, or Miniſters of the Church, they did not thereby ceaſe to be Subjects of the State, or owe ever the leſs Duty unto it. *Let every Soul be ſubject unto the Higher Power*, is meant of Eccleſiaſticks, as well as others: *It takes in all*; * *tho' an Apoſtle, tho' an Evangeliſt, tho' a Prophet, or whoſoever elſe*, as St. *Chryſoſtom* notes. And therefore Princes may lay their civil Commands, and inflict their civil Puniſhments, upon *Eccleſiaſticks*, as well as upon their other Subjects. They may put them under Fines, or Imprisonments, or baniſh them out of their Dominions, or any parts thereof, as * *Claudius did the Jews from Rome*, or as † *Domitian* did St. *John into* Patmos, *where he wrote his Revelations*; and as *Conſtantius* and *Valence* did the Orthodox Biſhops in the *Arian Perſecutions*. And true Paſtors are bound to ſubmit to this, like as other Subjects are, either from Heathen, or Heretical Emperors, and even in hard and unjuſt Caſes, as in the foreſaid Inſtances. And * *if any under ſentence of Baniſhment*, inflicted on certain Perſons, not on the whole Cauſe, *return into his own Country without Leave of the civil Power, if being caught, he ſuffer for it, he dies not as a Chriſtian, but as a Malefactor*, ſays St. *Cyprian*. So that Biſhops and Miniſters, are no exempt Perſons, but are to own their Kings as their civil Soveraigns, and are as much bound to pay Obedience to their civil Laws, and are under the Cognizance of their civil Courts, as others are.

* Καὶ Ἀποστολος, &c. Chryſoſt. in loc.

* Act. 18. 2. † Rev. 1. 9.

* Alius in eam Patriam, unde extorris factus eſt, regreditur, ut deprehenſus non jam quaſi Chriſtianus, ſed quaſi nocens pereat. *Cyp. Ep.* 43 *p.* 29. 30. *Ed. Ox.*

And this *civil Subjection of Eccleſiaſtical Perſons*, againſt the *Papal Exemptions thereof*, is the main thing in the *Eccleſiaſtical Supremacy* claimed by our Kings. In the * *Injunctions of Queen* Elizabeth, and in the † *Canons of King* James, this *Supremacy* is called *the higheſt Power under God, whereto all Men within the ſame Realms, by God's Law, owe moſt Loyalty and Obedience, afore and above all other Powers and Potentates in Earth. Her Majeſty*, ſay the * *Injunctions* again, thereby *neither doth, nor ever will challenge any* other *Authority, than was lately uſed, and was of antient time due to the Imperial Crown of this Realm*; *that is, under God to have the ſoveraignty and rule over all manner of Perſons born within her Dominions, of what Eſtate, either Eccleſiaſtical or Temporal, ſoever they be, ſo as no other Foreign Power, ſhall, or ought to have any ſuperiority over them. By Supremacy*, or *chief Government*, ſays the 37th. *Article of Religion, we give only that prerogative, which we ſee to have been always given to all godly Princes in Holy Scriptures by God himſelf*; *that is, that they ſhould rule all States and Degrees committed to their Charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil Sword, the Stubborn and Evil-doers.* And *the Oath of Supremacy*, as *King*

* Injun. i. † Can. 1.

* In the Admonition.

* James

* *James* the *Firſt* declared, *only extended to the Kings Power of Judicature over all Perſons, as well Civil as Eccleſiaſtical; excluding all foreign Powers and Potentates, to be Judges within his Dominions.* All which, plainly make the *Eccleſiaſtical Supremacy*, to lye mainly in *having Biſhops and Miniſters*, or the *Eccleſiaſtical State*, who were broke off from it by the *Papal Exemption, under the ſame common Obligation to the civil Sovereign with other Subjects, or under the Tye of civil Subjection.*

* King James's Apology for the Oath of Alleg. p. 263.

In vertue of this civil power over their Perſons, as his Subjects, he can command them faithfully to diſcharge their Duties, and Functions. And that, not only as *Subjects*, in *civil Matters*; but as *Miniſters*, in *divine Offices*. For, as he is the *civil Soveraign*, the Temporal Magiſtrate is *the Keeper of both Tables*, being to keep his Subjects *in Godlineſs*, as well as *in Honeſty*, as * St. *Paul* ſays. And is to uſe the civil Sword, for ſins againſt Religion, as well as for ſins againſt the State; and, in his way, to puniſh Miniſters, for Neglect or Abuſe of their ſpiritual Functions, as well as for Breach of the civil Peace. Thus good Kings, as ‖ *Hezekiah*, and * *Joſiah*, employed their temporal power, to cut off corrupt adminiſtrations, and to reform Abuſes of Worſhip and Religious Offices, in the *Jewiſh* Church: As *Conſtantine*, and other good *Chriſtian Kings* and *Emperors* did afterwards, in other Nations. And the 37th. Article of our Church declares, That by his *Supremacy*, *the King with the civil Sword may reſtrain the ſtubborn and evil-doers, whether Laicks or Eccleſiaſticks.* And on this Account, *Conſtantine* * calls *himſelf the Miniſter of God, for the Coercion and Puniſhment of wicked Biſhops.* And, *at his Entertainment of the Biſhops*, tells them, † *That God has appointed them the Biſhops of things within the Church, and him the Biſhop of things without it:* and that it *belongs to him, as Biſhop of Biſhops, to ſee they diſcharge their duties, and be pious.* Thus, the Emperors, *Theodoſius* and *Valentinian*, ſay, That ‖ *God, by ſetting them to reign, had made them the Bond, both of the piety, and of the external welfare and ſecurity of thoſe, who are ſubject to them, the connexion betwixt which two, their ſtudy was to preſerve inviolable.* And * *in this, Kings*, ſaith St. *Auſtin*, *according as God commands them, do ſerve the Lord as they are Kings, when they enjoyn good things, and prohibit evil things in their Kingdoms: And that, not only in Matters pertaining to humane ſociety, but alſo in Matters pertaining to our Holy Religion.*

1 Tim. 2. 2.

‖ 2 King. 18. 4.

* 2 Kin. 23. 4, 5, 6, 7, 8, 11.

* Διὰ τῆς τοῦ θεοῦ ῥάβδου τοὺς τοῦ θεοῦ ἱερέας ὑπ' ἐμοῦ κολάζεσθαι δικαίως ἀναγκαῖον, Ap. Theod. Hiſt. Eccl. l. 1. c. 20.

† Τῶν ἔσω τῆς ἐκκλησίας ἐγὼ διὰ τ' ἐκτὸς ὑπὸ θεοῦ καθεσταμένον ἐπίσκοπον ἂν εἴην, Euſeb. de vita Conſtant. l. 4. c. 24.

‖ Βασιλέων ἂν τετυχημένοι παρὰ θεοῦ, σύνδεσμοί τε τῆς τ' ὑπηκόων εὐσεβείας τε καὶ εὐπραγίας τυγχάνοντες, ἀῤῥαγεῖς ἀεὶ τὸ προσφυὲς τῶν φυλάττουεν, &c. Concil. Epheſ. Part 1. c. 32. p. 225. Tom. 2. Con. Ed. Bin.

* In hoc enim Reges, ſicut eis divinitus præcipitur, Deo ſerviunt in quantum Reges ſunt, ſi in ſuo Regno bona jubeant, mala prohibeant, non ſolum quæ pertinent ad humanam ſocietatem, verum etiam quæ ad divinam Religionem, *Aug. contra Creſcon. Grammat. l. 3. c. 5. Tom. 7. Ed. Col.*

And thus, by means of his civil power over Spiritual Perſons, has the King the like Power over Spiritual Acts & Functions, *viz.* as he can require, and, by the civil Sword, compel them, whom Chriſt has empowered thereto in his Dominions, to exerciſe the ſame. I mean, to exerciſe them, according to the Rules of God's Word, and of their own Spiritual Function; his Power lying in calling them to do their duties, not to any Neglect or Breach thereof. As we ſee was obſerved, not only by the *Godly Jewiſh Kings*, but alſo by the *Primitive Emperors*, whoſe civil Laws and Edicts in theſe Matters, ſtill followed the ſpiritual Rules and Duties, and were a ſecular Enforcement, to drive all Eccleſiaſticks to keep them, not to Tranſgreſs them. * *Our Laws, do not diſdain to follow the Sacred and Divine Canons*; the civil power in theſe Matters, enforcing that which the Church had firſt preſcribed, ſays the *Emperor Juſtinian*. And accordingly, in the *Civil Law* for *Reſtraint of Excommunications*, we † *forbid our Biſhops*, ſaith he, *to Excommunicate any, without a juſt Cauſe be ſhewn for it. We forbid all Biſhops and Presbyters*, ſaith another Law, *to exclude any from the Communion, before Proof of ſuch a Cauſe,* ‖ *for which this is commanded to be done by the Eccleſiaſtical Canons.* So, by his Imperial Power over their Perſons, commanding their Miniſtrations, and limiting them therein to their own Rules.

* --Καὶ τὰς ἱερὰς καὶ θείους κανόνας, οἷς ἡ ἐκείνων ἐπεσπέσατο κατακολουθεῖν ἡμεῖς ἀξιοῦμεν. Juſtin. Novel. 83.

† Ἄνευ τῆς δικαίας αἰτίας ἀφορίζεσθαι διαπαντὸς κελεύομεν, Cod. Juſtin. l. 1. Tit. 3. L. 30. ‖ --Οἱ ἐκκλησιαστικοὶ κανόνες τοῦτο γίνεσθαι κελεύουσι, Juſtin. Novel. 123. c. 11.

And thus the King, like as the *Jewiſh Kings*, and *Primitive Emperors* were, is *ſupreme* in theſe ſpiritual Acts and Adminiſtrations, *as in his Dominions, they are all to be ſped and adminiſter'd, not by independant Forreigners, but by his own Subjects*; or, as having the ſupream earthly Command of Biſhops and Prieſts, who are bound in civil Obedience to him, as their Temporal Soveraign, to exerciſe them when he requires it. And this way, he can give *Final Juſtice* to all his Subjects, in all ſpiritual, as well as temporal Matters; having Authority to command his Biſhops and Clergy, to do it in the one; as well as his Judges and temporal Miniſters, to do it in the other. And by this power, of doing it by their Means or Miniſtrations, is his *Supremacy* ſet off. Thus, in the * *Statute* for the *Reſtraint of Appeals*, the *King* is declared to be the *one ſupream Head*, endowed *with plenary Power and Authority, to render Final Juſtice in all Cauſes*; becauſe *the ſpirituality*, or his Biſhops and Clergy, *can adminiſter and determine all that belongs to their ſpiritual Offices*; and *the Judges and other his temporal Miniſters*, can do the like for *Tryal of Property, and Conſervation of civil Peace. The Kings Supremacy in Eccleſiaſtical Matters*, * *doth not imply the power of the Keys, which he has not*; *habet, habentibus tamen, ut eis recte utantur, pro ſuo jure imperare poteſt*, Mar. de Miniſt. Angl. l. 3. c. 3. p. 271.

* 24. H. 8. c. 12. l.

* *Rex has claves non*

but

but he may command thoſe who have them, to uſe them rightly, ſays Mr. *Maſon*. This Supremacy is preſerved, if he take care, that thoſe, who have the power of Eccleſiaſtical Cenſures, do exerciſe them, † ſays Dr. *Burhit*. He has plenary power to render final Juſtice; that is, to receive the laſt Appeal of his own Subjects, without any fear of any Review from Rome, or at Rome, for all Matters Eccleſiaſtical and Temporal; Eccleſiaſtical, by his Biſhops; Temporal, by his Judges, ‖ ſays Biſhop *Bramhall*. So that the *Legal Supremacy of our Kings* in ſpiritual Matters, lyes *in their power of doing them all*, (without any Interpoſition of Forreign Biſhops who are none of their Subjects,) *by their own Biſhops and Clergy, whom they can command and compel to do their duties therein, as their civil Soveraigns.* And this way, the civil Soveraignty doth not drown, or ſwallow up the ſpiritual powers of Eccleſiaſticks; but ſuppoſes them all the while, peculiarly and immediately veſted therewith. But only retains its own ſecular power over their Perſons, as well as others; whereby it can oblige them to a due diſcharge of their ſacred powers, according to the Rules of their ſpiritual Functions, as occaſion requires.

† Of the Kings Supremacy in his Anſwer to *Becanus*. p. 22. & p. 244.

‖ Biſhop *Bramhall*'s Juſt Vindication, &c. p. 63. *vid.* & p. 230.

It lyes moreover;

2. Secondly, *In the Subordination of Eccleſiaſtical Courts and Cauſes*, wherein *Eccleſiaſticks are content to act ſubordinately, on the ſcore of their ſecular mixtures and juriſdictions*, as in *Beneficiary Matters*, *Cenſures*, and other things of that Cognizance. To give more leiſure and encouragement to the Miniſters of Religion, in attending their ſpiritual Adminiſtrations, the civil State has endowed their ſpiritual Cures, with temporal Benefices or Preferments. And to beget a greater Regard, and a more general and aweful Obſervance of Eccleſiaſtical Determinations, the civil power, as I before obſerved, is annexed and mingled with the ſpiritual, in theſe Cauſes, and a Concurrence is therein made of Temporal and Eccleſiaſtical Juriſdictions.

The Matters cognizable there, are not only mere *ſpiritual*, but ſome of them of a *temporal* Nature. Such are all *Cauſes Teſtamentary*, or about Wills; the *Cauſes of Matrimony and Divorces*; and thoſe about *Right of Tythes, Oblations, and Obventions*; * *the Knowledge whereof, by the goodneſs of Princes of this Realm*, ſays the *Statute for Reſtraint of Appeals, and by the Laws and Cuſtoms of the ſame, appertaineth to the ſpiritual Juriſdiction of this Realm.*

* Stat. 24. H. 8. c. 12. 2.

And the *Canons* and *Rubricks*, which are to rule all Proceedings, are

not only the *Prescriptions of Bishops and Priests*; but *Royal* and *civil Injunctions*. Like as also the *Antient Canons* were, by the piety of the *Primitive Emperors*. * *We decree, that the holy Ecclesiastical Canons, either those passed in the four General Councils, or those confirmed by them, be in place of Laws*, says the *Emperor Justinian*. ‖ *Our own Laws, will have the Divine Canons, not to be of less force or effect, than Laws,---and what the sacred Canons forbid; that also do our Laws coerce and abolish*, says the *Code*. And as it was in the case of those *Antient Canons*, under those Emperors; so, in case of ours too under our Kings, the Judgments and Sentences upon them, rest not in mere spiritual, but draw on temporal Effects and Incapacites, which effect the Sufferers in their Persons and Estates, as well as in their spiritual Concerns: As subjecting them to a *Writ of Imprisonment*, rendring them *uncapable to commence or carry on a Suit at Law*, or the like.

* Θεσπίζομεν τείνυν τάξιν νόμων ἐπέχειν τοὺς ἁγίους ἐκκλησιαστικοὺς κανόνας, τοὺς ὑπὸ τῶν ἁγίων τεσσάρων συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας, &c. Justin. Novel. 131. c. 1.

‖ Τοὺς δὲ θείους κανόνας οὐκ ἔλαττον τῶν νόμων ἰσχύειν καὶ οἱ ἡμέτεροι βούλονται νόμοι---ὅπερ γὰρ οἱ ἱεροὶ κανόνες κωλύουσι, τοῦτο καὶ ἡμεῖς διὰ τῶν ἡμετέρων εἴργομεν νόμων, Cod. Justin. l. 1. tit. 3. L. 45.

Now for the favour of this State-Concurrence in all these Causes, that under the Union of two such different Powers there may be no clashing, the Church submits to *act in subordination*, and the King, in all these Causes and mixt Jurisdictions, is *supreme*. That is, *no Synod of Ecclesiasticks* is *to meet* for *making Canons* or *Constitutions*, but when, by *his Writ*; *he convenes* them. Nor are any *Agreements* of theirs, when assembled, to be publish'd as *Canons* or *Ordinances*, till he *approves* or *ratifies* them. Nor any of those introduced formerly, to be executed and put in use, further than they consist with the *Kings prerogative Royal*, and with the *Laws*, *Customs*, and *Statutes of the Realm*: All which are provided for in the * *Statute of Submission*. And when *Canons* are thus made by his *Ratification*, it submits also, that in certain Cases, which are declared by other Acts, they may be relaxed by his *Royal Dispensation*; and that, as in *making Canons*, so also in *granting Dispensations* from them, he shall be *supreme*. That no Persons shall be *elected Bishops*, of beneficed and temporally endowed Churches, but who have *the Kings Letters missive*, as is provided in * another *Statute*, or who are of his Nomination. That when Ecclesiasticks sit *to judge in their Courts* by those Laws, all their Proceedings in that Judicature shall be subject to the *Kings Prohibition*, to stop their further hearing of a Cause, which, by Allowance, or Custom, is of another Cognizance; or to his *Commission of Review*, upon *Appeals* made to him, after they have given sentence. So that in these Courts, there is a subjection and subordination to the King, both as to the Laws they proceed by, which are the Kings Laws, as not passing,

* Stat. 25. H. 8. c. 19.

* Stat. 25 *Eliz.* c. 29.

ſing, or being introduced, without his Approbation or Sufferance; and as to the Judgments there paſſed according to them.

And becauſe of this *ſubordination of the Biſhops and Clergy*, in their pure *ſpiritual Juriſdictions*, for the *Civil Soveraigns addition of ſuch Temporal* or *State Concurrence*; the King is declared *ſupream in all theſe Cauſes*. Thus much is declared, in the Paſſages already mention'd from the Statutes ſettling the *Kings Supremacy*. And thus 'tis ſaid in another * Statute, of the *Review of the Inſtitution of a Chriſtian Man*, that King *Henry* 8th. ſet it forth as *ſupream Head of the Church of* England, becauſe *he call'd the Convocation together, to frame and publiſh by his Conſent*. And thus in his * *Declaration* prefix'd to the 39 *Articles of Religion*, King *Charles* the *Firſt* ſets forth his *ſupremacy over the Church*, by this *ſubordination of the Church-men*, and becauſe, in making any Canons or Conſtitutions, they muſt have *his Licenſe for their Aſſembling*, and their *Orders and Agreements confirmed by his Approbation*, and executed all *with ſubordination, to the Laws and Cuſtoms of the Land*, for preſervation whereof they are ſubject to the Temporal Prohibition.

* Stat. 32. H. 8. c. 26.

* That We are ſupream Governour of the Ch. of *Engl.* and that if any difference ariſe, about the External Policy, concerning the Injunctions, Canons, or other Conſtitutions whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained Leave under our Broad Seal ſo to do; and we approving their ſaid Ordinances and Conſtitutions, providing that none be made contrary to the Laws and Cuſtoms of the Land. *His Majeſties Declaration before the* 39 *Articles of Religion.*

And in reſpect of both theſe parts of *civil power*, viz: Both in having this *civil command of ſpiritual perſons*, and this *civil power over ſpiritual cauſes* by reaſon of ſuch ſecular mixtures, it lyes moreover in having the ſame,

3. *Thirdly*, in *oppoſition and bar of all other earthly dependance*, eſpecially of all *Foreign juriſdiction and appeals*. *He is the one Supream Head* of all, both *Spiritual* and *Temporal*, *next under God*, ſaith the *Statute for *Reſtraint of Appeals*. And the claim of *Supremacy* in the *Queens injunctions*, is *ſo as no other Foreign Power, ſhall, or ought to have any Superiority over them*. And the Thirty Seventh *Article of Religion*, the *firſt* of King *James* the *Firſts Canons*, and eſpecially the *Oath of Supremacy*, doth moſt fully diſclaim, and exclude all *Foreign juriſdiction* herein. And the *extending of the Kings Power of Judicature over all Perſons*, Eccleſiaſticks, as well as others, thereby, is *for excluding all Foreign Powers from being Judges in our Kings Dominions*, as we heard from *King James*'s *Apology for the Oath of Allegiance*.

* 24. H. 8. c. 12.

The Foreign juriſdiction and Appeals particularly aimed at, is that, which was claimed here by the *Popes of Rome*. They had wreſted from the Crown the foreſaid Soveraignty, both over *Eccleſiaſtical Perſons*, and *Cauſes*. For as to *Eccleſiaſtical Perſons*, they claimed an exemption for them,

them, as not anſwerable in Civil Courts, but Cognizable only by themſelves. And as to *Eccleſiaſtical Miniſtrations*, as back'd by ſecular benefices; and Eccleſiaſtical Cauſes, as mixt in the Eccleſiaſtical Courts with Civil Privileges and Juriſdiction; they diſclaimed ſubordination to the Crown, and aſſerted a ſupremacy to themſelves therein. For they made themſelves *ſupream* here, in *inveſtitures into benefices and preferments*; and to have the chief power, by their *Legates*, of *calling our convocations*; of *paſſing, and ratifying, all our Decrees, Canons, and Conſtitutions*; of *granting diſpenſations* from them; of *having their decrees take place, of the Prerogatives of the Crown, or of the Cuſtoms of the Realm*; of *holding courts*; and of *receiving Appeals from any of our ſpiritual courts, and judicatures*, and the like. All which civil powers over Eccleſiaſtical Perſons, and ſubordination of Eccleſiaſtical cauſes proceeding by the foreſaid mixture of ſecular fortifications, benefices, and juriſdictions; the *ſtatutes, Articles, injunctions*, and *Canons* of this Church and Realm about *Supremacy, aboliſh in the Popes*, and *aſſert to the Crown*, to which they Anciently did, and of right ſhould belong.

So that this *Soveraign Civil Power, over all Eccleſiaſtical Perſons*, as their *ſubjects*; and this *Subordination of all Eccleſiaſtical Cauſes to it*, becauſe of the *Concurrence and intermixture, of the foreſaid civil privileges and juriſdictions therewith*; and that *in oppoſition to the papal pretences in theſe points*; is the *Eccleſiaſtical Supremacy veſted in the King*, by our *Church*, and *Laws*. The Popes *ſpiritual Uſurpation upon this Church*, was ſhaken off, by aſſerting to *the Arch-biſhop of Canterbury the Britiſh Churches Ancient, and independant Primacy*. Which did Right to the King too; it being againſt his Prerogative, that any Foreigner, who doth not own himſelf to be one of his Subjects, ſhould have any Power in his Dominions. And his *Civil Uſurpation on the Crown*, in reſpect to *Eccleſiaſtical Perſons*, and *Cauſes*, among its Subjects, was thrown out *by aſſerting of the Kings Supremacy*.

But when the *Supremacy* ſpeaks ſuch a *civil power over the perſons of Eccleſiaſticks*, as they are its *ſubjects*, and ſuch *ſubordination of Eccleſiaſtical cauſes thereto*, as they are united to ſecular benefices and juriſdictions: Yet at the ſame time, as I have ſhewn, doth it diſclaim all pretence to *meer ſpiritual powers*, or *to the Soveraign Diſpoſal of the Powers of Orders*. Of it ſelf, it can neither give, nor recall them. Nor ſtop the Miniſtrations thereof, in any of thoſe Caſes where Chriſt requires them. All it can do there, is to withdraw its Civil incorporation, from thoſe who have theſe mere ſpiritual powers, and are bound, for the ſake of Religion and of the Souls of Men, to proceed in the exerciſe thereof. But ſtill, that exerciſe and adminiſtration, which hangs on anothers Commiſſion, will go on upon its own bottom, and muſt be diſcharged as it can, under the oppoſition, inſtead of the former incorporation of ſtate, or under a civil Perſecution.

And

And this continuance of ſuch Miniſtrations in ſuch Caſes, notwithſtanding the depoſition of ſtate, I think may fairly be concluded, from the Conceſſions of thoſe, who have undertaken to plead for the Authority of *ſtate deprivations*, and to preſs them on the ſuffering Clergy, at ſuch times.

We are told by * one from Mr. *Mason*, that a *ſtate depoſition of a Biſhop, is not by way of Degradation, from his orders, as if he had them not; but of exclusion, from the exercise thereof. And that not absolutely*, as if he could *exerciſe his office* no where; *but after a ſort, that he ſhould not do it, as to their ſubjects, nor in their dominions.* And by ‖ another, that *a ſtate deprivation doth not concern the Character, or Eccleſiaſtical Communion, as an Eccleſiaſtical Deprivation doth; but only concerns the exerciſe of his Epiſcopal Authority, in any Dioceſs within the Dominions of that State, or enjoying any Eccleſiaſtical Benefice in it.*

* Vindication of a Diſcourſe againſt the New ſeparation p. 11.

‖ A Vindication of their Majeſties Authority to fill the Sees of the Deprived Biſhops, p. 18, 19, 20. (or as they ſhould be marked, p. 22, 23, 24.)

Now, ſince ſuch *ſtate deprivation* neither *concerns the Character*, nor the *Communion of the Church*; 'tis plain he is a Biſhop ſtill notwithſtanding their deprivation; and ſuch a Biſhop, as, without any fault in Church Communion, all good Chriſtians may Communicate with. And ſince *his exerciſe of Epiſcopal Powers* is thereby excluded, only *from the Dioceſes and ſubjects of their dominions*; it is ſtill the ſame it was, as to all other places. And what is the hinderance, of exerciſing the ſame ſtill in thoſe dioceſes, and among that Kings Subjects? One reaſon already cited is, becauſe he cannot exerciſe them in the *incorporate way*, or *in enjoyment of any Eccleſiaſtical Benefice*. But beſides, another I conceive is ſuggeſted, viz. *Regard to ſtate Authority*, or *civil obedience*. Though *neither the Faith, nor the Communion of the Church is* here *concerned*; yet, * ſays the Learned Author laſt mention'd, *the Authority of the State is, which obliges both the Clergy, and Laity, in theſe Caſes.* So that although neither his powers are thereby vacated, nor their dependance and communion with him is broken off on other accounts; yet in Civil Obedience, it ſeems, by his account both Biſhops and People, on ſuch ſtate deprivation, are bound to acquieſce.

* P. 20.

But now, if they are left in full Poſſeſſion of their ſpiritual powers, and of the communion of the Church; 'tis plain they cannot be debarr'd of their Miniſtrations in the foreſaid Caſes, nor the people of their attendance on them, in any regard to ſecular inhibitions, or to ſhew Civil Obedience. For we muſt never hear Kings againſt Chriſt, or obey them, when they bar us of doing what he bids us do. And *theſe Miniſtrations*, he requires and calls for in the aforeſaid Caſes, as I have ſhewn; and alſo for the *peoples communion* with, and *attendance* on them. And it matters

not,

not, that they cannot Miniſter any longer in the incorporate way, or under ſhelter of Civil Laws, and enjoyment of benefices. For true Miniſters of Chriſt, and of Souls, muſt deſpiſe benefices and ſecular incorporations, when they come in competition with his ſervice, and Miniſter his word and worſhip, at their hazard, and under perſecutions.

Beſides, if, as he owns, ſuch deprivation doth not affect the *Communion of the Church*, it leaves the ſubjects of thoſe dioceſes ſtill under the ſame Religious and Church Principles, of dependance and communion with their Biſhops, as they were before it. For, though the ſtate ſhould not meddle therein, the Church has Principles of this dependance and communion, of its own. Chriſt requires his Church ſhould be one; and that is by ahhereing to their Biſhops, whom he has made the Heads of Union. And theſe, it ſeems, the deprivation of ſtate doth not at all Cancel, *only the Authority of ſtate, as is* * *ſaid, but not Church Communion* being concerned therein. So that ſuch Biſhops deprived by the ſtate, continue ſtill to be Chriſts Biſhops and Heads of Union in thoſe dioceſes, according to his Rules and Principles of Union. And then, how ſhall a mere command of ſtate, diſſolve the tye made by him, or break communion betwixt their Biſhop and them? Whilſt Chriſt, by conſcionable obligations of Church Unity, bids them adhere to their Biſhop, and keep one with him; muſt they give ear to the ſtate, that bids them, divide from him? I think on ſecond thoughts, he will not make Church Union, or the dependance of people on their Biſhops, ſo unſettled or precarious a thing, as either to have no fixt and conſcionable principles, ingaging and holding all good Members thereto, of its own; or to have it in the power of a ſecular ſtate, when it pleaſes to ſet them aſide, and over-rule them.

* P. 20.

CHAP.

CHAP. III.

Remarques on the Preceding Account of the Force of State-Deprivations, and instances of Deprivations alledg'd to the contrary, conſider'd, and clear'd up.

FRom what I have ſaid in the *foregoing Chapters*, about the *power of the Civil State, and the effect of its Deprivations*, I think it may appear, that *the Biſhops and Miniſters of Chriſt continue ſtill inveſted with their Miniſterial Powers, and can receive no diſcharge from the exerciſe thereof, in the formention'd Caſes, by any State Deprivations.*

And of this I obſerve, from what has been hitherto diſcourſed,

1. *Firſt, That this is not to deny the Civil Power, the Cognizance of Biſhops and Miniſters, in Civil matters.* Allegiance, 'tis true, is a civil matter, and moſt nearly concerns the civil peace. Indeed, it is not only Civil, but alſo Religious. For when men are requir'd to Swear it, and in all Churches to pray conformably to it, Solemn Oaths and Prayers, are moſt ſacred and Religious Acts. And Allegiance in it ſelf is a moral duty, for due payment whereof, all ſtand anſwerable to God in the laſt judgment; as well as a civil, or ſtate-duty, for which they are anſwerable to the ſtate in judicatures of this world. But it is ſuch a matter of Religion, I ſay, as is alſo a civil matter, ſubject to civil Cognizance, or a point of State too.

And if this is refuſed to a Rightful ſtate, it is not only an offence againſt Morality and Religion, which ſpiritual Judicatures and Synods may puniſh with Canonical Depoſitions: But alſo an offence againſt the ſtate, which ſuch Rightful ſtate may puniſh by ſtate puniſhments, as it may all other ſtate offences; and in Eccleſiaſticks, when they are guilty thereof, as in all other perſons. And among theſe puniſhments, by *Deprivation*, though not of mere ſpiritual powers, (the ſtate having no Authority to take away thoſe mere ſpiritual powers, which it never gave,) yet of all that is Temporal in Church-Miniſtrations, ſo as that ſuch refuſers ſhall no longer hold benefices and preferments, or ſtate endowments. Yea, and even as to thoſe mere ſpiritual powers, it may make them of themſelves to forbear any further exerciſe thereof, to keep ſtate-favors and endowments to the Church, when their deprivation is in a caſe, that concerns only their own perſonal rights and priviledges, but not the Truths or cauſe of Chriſt, as was before obſerved.

But if at any time, or in any Kingdom, this ſhould be refuſed to an Uſurping State, which has no Legal Right; but which calls for this Allegiance, Oaths, and ſolemn Prayers and Religious ſervices conforma-

ble thereto againſt him who has the Right: Then ſuch refuſal, is neither a Religious, nor a Civil offence; neither againſt God, nor Gods Vicegerent, Divine or Humane Laws; but a due obedience to both. And this brings on the Caſe of all the foreſaid immoralities, Damnifying Religion, and endangering Souls; wherein faithful Biſhops and Clergy, whatever they incur by ſtanding to their Spiritual Miniſtrations, muſt not let them fall in regard to any Deprivation of Uſurping Powers. Nay, nor in regard to the moſt rightful States, ſhould they iſſue out againſt them ſtate-deprivations, to ſtop their Miniſtrations againſt any ſuch like immoralities, or other irreligious and endangering ways.

And this Limitation, of the regard they ought to have to his deprivation, *is not to deny the Rightful Civil Soveraign, any part of his juſt power over Eccleſiaſticks.* But only to deny him ſuch a power, as would leave our Saviour Chriſt himſelf, who is his Maſter as well as theirs, to have no power over them. Or ſuch a power, as ſhould enable him to diſcharge them, of what Chriſt has given in charge to them; to take away what powers he confers, or to looſe what he has tyed on. But under all this diſcharge of their foreſaid Miniſtrations, notwithſtanding his inhibitions and deprivations, it allows the Civil Magiſtrate as much Power over their perſons, to mulct, baniſh, or put them to death, on juſt cauſe, as they are his Subjects, as over any others. And to have power alſo over the mixt way of adminiſtrations, ſo as to be able to deprive them, though not of all exerciſe of their ſpiritual powers, yet from holding or exerciſing them with Temporal juriſdictions, effects, and priviledges, after the way of an incorporate Church. And to have thoſe other forementionʼd Prerogatives, of conveneing Synods, paſſing Canons, ſending prohibitions to ſtop any proceſs in prejudice of the Prerogative, or of the Laws, *&c.* Which, for the favor and continuance of thoſe ſecular mixtures, have accrued by incorporation, and belong to Chriſtian Kings. And theſe things, which are *allowʼd*, are as much, as any of them can claim of Eccleſiaſticks, as they are *Kings*. And, on the other ſide, thoſe things, which are *denyed*, are ſuch, as they would abhor to challenge or deſire, who would own any ſubjection to Chriſt, or bound their pretenſions as *Chriſtian Kings*.

2. *Secondly*, nor is it *to ſet the Church above the State*, as the *Papal* Uſurpation pretended to do. But only to ſet Almighty God, and his bleſſed Son *Jeſus Chriſt*, above it. Not leaving ſubjects, whether Laicks or Eccleſiaſticks, in complyance with any the moſt rightful ſtate, to diſobey God. Nor Miniſters, to let fall any Services and Miniſtrations of Religion, or cure of Souls, which Chriſt calls them to exerciſe; yea, not only when the ſtate is conſenting, but when it gain-ſays it, and doth all it can, either to diſable or diſcourage them from it; he not having thought fit to ſtand to the courteſy of any civil ſtate, whether or no the

the Miniſtry, of ſaving Souls ſhould be proſecuted, and whether he ſhould be ſerved, and have a Church on Earth.

But at the ſame time, it ſets God and Religion, above their Power; it ſubjects all, both Laicks and Eccleſiaſticks, to the ſame in other things. Allowing every rightful civil ſtate, the chief civil power over all Eccleſiaſtical Perſons. And the chief civil power over all Eccleſiaſtical Cauſes, ſo far forth, and ſo long, as they are mixed and compounded with civil benefices and juriſdictions. And a civil power to compel Church-Men by civil penalties, to do the duty of their Spiritual Miniſtrations; and to hold them under a neceſſity, of *not reſiſting by Arms*, but of ſuffering with patience under them, when they puniſh and perſecute them, not for breaking, but for faithfully performing of the ſame. And this is to leave the civil power, to be chief in all civil matters, and to have ſeveral Prerogatives of Soveraignty in ſpiritual, ſo long as they proceed with civil mixtures: That is, to be ſupream in all, which it can call its own. Though at the ſame time it is not to be held ſuperior to Chriſt, nor muſt be thought intruſted with the Supreme Diſpoſal of the matters of Religion, wherein men are empower'd of Chriſt by another ſort of Commiſſion.

And from all theſe, 'tis plain, that it is no Revival of the *aboliſhed Papal Uſurpations*. For theſe, lay not in the Biſhops aſſerting, as is aforeſaid, of their own pure ſpiritual powers; or of their own indefeaſible obligations, notwithſtanding any ſtate-inhibitions and deprivations, to exerciſe them for the ſervice of Religion and the Church, as Chriſt requires they ſhould, in the foremention'd, and other like Caſes. For this is no more, than has been done by the Holy Apoſtles, and by all faithful Biſhops and Miniſters, in all Ages. But in their claiming an independancy on the ſtate, in the exerciſe of ſpiritual powers and Miniſtrations, mixed and endowed with the borrowed adjuncts of ſecular benefices and juriſdictions. And in their profeſſing a dependance therein upon the Pope, ſeeking to him for inveſtitures and confirmations, and making him the laſt judge by Appeals: As alſo depending on him, for conveneing Synods, for paſſing and confirming Canons, and granting diſpenſations from them, and for other Matters, which, for their civil endowments of Churches, were granted to Chriſtian Princes, and by incorporation accrued to the Crown. And Laſtly, in their Challenging an Exemption of their perſons from Civil Cognizance, ſo as not to be anſwerable in Civil Courts, and Coercible there by civil penalties, even for ſtate-matters and offences. And the Retrenching of theſe Uſurpations, was the buſineſs of our *Reformers*. But as for the independance of the Eccleſiaſticks mere ſpiritual powers, and their obligations to exerciſe them in any Caſe, as may anſwer the Command of *Jeſus Chriſt*, and not the contrary inclination or inhibition of the Civil Magiſtrate, they were

as far from intending, as from needing, to Reform it. Yea, ſoon after, they were moſt glorious Aſſerters thereof, in all their Miniſtrations for the ſervice of Souls, and for the ſupport of Truth; which they diſcharged againſt the deprivations and inhibitions of the ſtate, as *Confeſſors* and *Martyrs*, during all the perſecutions of *Queen Mary's* Reign.

3. *Thirdly, Nor is this to miſtake, or to overlook the condition of an incorporate Church:* But only not to over value the Civil Benefits of Incorporation; and at the ſame time to under-value their Obligations, to Chriſt, to the Miniſteries of Religion, and to the Souls of Men. It is neceſſary that Paſtors and People, ſhould keep obedient, and true to Chriſt: But it is not neceſſary, that they ſhould keep in the favour of Princes, and continue a Church incorporate. Nay, it is neceſſary they ſhould cheerfully take up the Croſs, and be content to be a Church perſecuted, when they can no longer enjoy the ſecular benefits of Incorporation, without yielding to an irreligious and ill Miniſtration; nor hold on Miniſtring to the neceſſary ſervice of Souls, and of pure Religion, without incurring Perſecution. For then, all Church-men of any Fidelity or Conſcience, muſt ſhew themſelves Miniſters of Chriſt, not of Princes; and Guides, that watch for Souls, not for Benefices, and ſecular acceſſions: And, like their Great Maſter, and all good and holy Biſhops, who were call'd by him, as we all are, to ſpiritual Miniſteries, under whatever Perſecutions of Princes, deſpiſe all ſtate-favors and preferments in this world, in compariſon of fulfilling that Spiritual Miniſtry and moſt ſacred Truſt, which they have received from the Lord, and whereof one day they muſt give a moſt ſtrict account.

And therefore it is a very ill-grounded reaſoning, which the aforeſaid Author of the *Vindication of their Majeſties Authority* &c. uſes, to Authorize the deprivation of ſuffering Biſhops at ſuch times, for ſtate-matters, by a mere Act of State, *thinking it well proved, if *it is as certain and evident, as that the Church is, and muſt be incorporated into the State.* For in the aforeſaid Caſes, for the ſervice of Chriſt, and the ſake of Religion, and of Souls, the Church is bound to break with the State, and to lay aſide all thoughts of continuing incorporated, and ſubmit to be perſecuted. It is then call'd to bear Chriſts Croſs, for its ſtedfaſtneſs in his Service and Miniſtrations; not to ſeek or court ſtate-favors, by ceaſing to Miniſter what is good, or conſenting to Miniſter what is ill, in complyance with Princes. And if, inſtead of being *certain, and evident it muſt*, 'tis *certain and evident the Church muſt not* be any longer incorporate when it cannot purchaſe it, but on theſe Terms: Then in all the foreſaid Caſes, there is an end of all Arguments to perſwade acquieſcence, for the preſervation of the incorporation of Churches in Chriſtian Kingdoms.

*P. 17.

But

But though this Principle, of *Faithfully exerciſing their pure ſpiritual Miniſtrations in the foreſaid Caſes*, without accepting any diſcharge thereof from mere ſtate-deprivations, excludes all over-rateing of civil incorporation, or placing the Favor of Princes above the Favor of God, and benefices and preferments above the intereſt of Religion and of Souls. Yet doth it, at the ſame time, allow to an incorporate ſtate, all that really doth belong to it. And therefore in theſe Miniſtrations, after deprivation by a rightful ſtate, it claims nothing, that came to Church-men by incorporation. But its Spiritual Miniſtrations, Chriſts Church then diſcharges, without the encouragement of ſtate-benefices and preferments; without claiming the convenience of the eſtabliſh'd places, for a free holding of its Religious Aſſemblies; or the guard and aſſiſtance of any of the foremention'd Civil Laws, juriſdictions, or other ſecular mixtures and ſtate acceſſions, for the ſtrengthning and furtherance of its exerciſe of any ſpiritual Functions. And what more ſhould they look at in this *State of incorporation*, than to ſee, that as they do not let fall any ſpiritual ſervice, which was not given up, nor can be ſtopped thereby: So, when deveſted thereof, that they do not challenge any worldly benefices, powers, or other endowments, which are dependant thereupon.

And this is not to make the claims and exerciſe of Eccleſiaſtical Powers by Biſhops and Paſtors, *the ſame in all points at this day in an incorporate Church, as they were by the Ancient Canons, whilſt the Church was ſeparate from the ſtate, under the Gentile Perſecutions.* It aſſerts them the ſame, as to Miniſtring all that is neceſſary in Religion, and in Care of Souls; which the Paſtors are as much empowerd, and as much obliged to look to, under incorporation, as before it. And to be the ſame alſo in other points, given up and accruing to the State at the incorporation of the Church, as *Naming of Biſhops, Convening them in Synods, Ratifying of Canons, Diſpenſing with them*, and the like; after once a rightful ſtate breaks the incorporation, and puts the true Church from ſtate-protection and endowments, into a ſtate of perſecution. For then, the Church and State are divided again, as they were in the days of the Ancient Canons; and ſo they may be free, as Biſhops then were, to exerciſe thoſe powers by the Rule of thoſe Canons, as they can, and as in prudence they ſhall ſee cauſe. But whilſt the protection and incorporation holds, for the ſake whereof it laid down its claim to thoſe powers, and ſuffer'd them to become the States-Prerogatives; the Biſhops and Miniſters are not to pretend to them. And ſo, whilſt the Church enjoys ſuch incorporation, our own Church, by its *Articles* and *Canons*, diſclaims the exerciſe of theſe powers by it ſelf, and confirms them to the Crown, as I formerly obſerved.

Thus are the Recognitions, which Eccleſiaſticks ought to make of the

Supremacy

Supremacy of Princes, and all the Regard they ought to bear to the *incorporation of the Church*, fairly conſiſtent with their Faithful diſcharge of their Spiritual Miniſtrations, after the State has deprived them, in the foreſaid Caſes. They ſtand bound to Chriſt there, to exerciſe the ſame, by manifold obligations, as I have ſhewn: And no deprivations of Princes, though they be Soveraign Governors of all their Subjects, and have endowed and incorporated the Chuch, can diſable, or diſcharge them from it.

And from this ſtate of theſe matters, it may be eaſy to clear and take off the Force of *thoſe inſtances*, which are brought of *ſtate-deprivations without the concurrence of Eccleſiaſtical Synods*, and to ſhew they are of no force in the foreſaid Caſes.

*Vindication of their Majeſties Authority to fill, &c. p. 23, 24. 25, 26.

The inſtances chiefly inſiſted on, are the *Depoſition of* Abiathar *by* Solomon; and the *frequent*, ſometimes *Annual depoſitions of their High-Prieſts by the Romans*, when *Judea* fell into their Hands; the *depoſitions of the* Patriarks *of the* Greek *Church*, *by the* Turks; and the *deprivation of Queen* Maries *Popiſh Biſhops*, by a *commiſſion of State*, purſuant to an *Act of Parliament*, *without a* Synod, at the beginning of the *Reformation under Queen* Elizabeth.

1. Firſt, as for *Abiathar*, whom, for *conſpiring with* Adonijah, Solomon is ſaid to have *thruſt out from being Prieſt unto the Lord*, 1 King. 2. 27. it doth not appear, that *Solomon* did remove him from *the dignity and office of High Prieſt*, but only from *the exerciſe thereof*. For after this ſentence was paſſed upon *Abiathar*, and after *Joab* the General alſo, his complice and conſpirator, had been *ſentenced* and *ſuffer'd death*, and *Benajah* was made General in his place, 1 *King.* 1. 28. 34, 35: *Abiathar* is ſtill reckon'd as *Partner with Zadock*, in the *High-Prieſthood*, 1 King. 4. For ſo, in the reckoning up of *Solomons* Officers, when *Benajah the* Son *of* Jehojadah, *was over the Hoſt*, 'tis added, *and* Zadock *and* Abiathar *were the Prieſts*, v. 4.

† 1 Kin. 2. 26, 27. and Joſeph. Antiqui. l. 8. c. 1.

And as for the debarring him the *Exerciſe of his High-Prieſts Office*, that was the natural, and inſeparable conſequent, of † *his Baniſhment from* Jeruſalem *to* Anathoth *for his Life*. For the exerciſe of that Office, was local, and fixed to *Jeruſalem* and the *Temple*. In the *Temple*, were all the Prieſts tyed to officiate, whoſe Miniſtrations he was to direct; and in that was the *Holy of Holies*, * *whereinto once a year he* himſelf in Perſon, and he *alone*, *was to enter*, *and offer the Blood of Expiation*: and there was *the Mercy Seat*; before which he was to ſtand with the *Urim and Thummim*, to conſult God upon occaſion. The Exerciſe of which Miniſtrations, with others, required his Perſonal Reſidence, and could not be diſcharged by him living in another place. So that the baniſhing him from *Jeruſalem*, by mere natural conſequent, without need of ſpiritual Juriſdiction, excluded him from the Exerciſe of the

* Heb. 9. 7.

the *High-Priest's-Office.* And this Banishment, *Solomon* inflicted on him as his civil Soveraign, for his Trayterous Conspiracy with *Adonijah*; and on like Cause, any other lawful Soveraign may do the same. And without doubt, he not only consented to this Amotion, but was thankful for it, and that, instead of being sent to *Anathoth*, he was not sent out of the World, as by Law * *his Fact deserved.* So that *Abiathar* had nothing to contest in his Case, nor any mind to do it; being justly lyable to suffer so much more at the hand of the civil Power, than it was pleased to inflict on him. * 1 Kin. 2. 26.

And then, as for *Zadock*, who held the *High-Priesthood* in his Room, and whilst he was living; that doth not appear to have been by a *New Creation.* For before this extrusion of *Abiathar*, he had been created *Partner*, *Vicar*, or *Suffragan* with him in the *High-Priests-Office*, in *David's time.* Thus, in the reckoning up of *David's Officers*, they are put together as filling this place. Sheva *was Scribe, and* Zadock *and* Abiathar *were the Priests*, 2 *Sam.* 20, 25. And *hast thou not there with thee*, Zadock *and* Abiathar *the Priests*, says *David* to *Hushai*, when, in his flight from *Absalom*, he sent him back into the City, *to defeat the Council of* Achitophel, 2 *Sam.* 15. 35. & *chap.* 17. 15. And in *carrying back the Ark into the City, David* gives command to *Zadock the Priest* about it, 2 *Sam.* 15. 25, 27. and the *Text* adds, *Zadock therefore and* Abiathar *carryed the Ark of God again to* Jerusalem, joyning them as Partners in this great Act of the Pontifical Charge, *v.* 29. He also commits to *Zadock the Priest*, the *anointing* and *proclamation of Solomon*, which was another Act thereof, 1 *King.* 1. 32, 34, 38, 39. And this is plainly asserted by *Josephus*, who * says, *That* Zadock *was first created High-priest, in the Reign of David:* And therefore, on *Abiathars exclusion by Solomon*, that *Zadock* only came in *to have the High-priesthood*, and to act therein *alone.* He was then *Sagan*, or *Suffragan*, and *Vicar* to *Abiathar*, as * *Grotius*, and || *Vatablus* conceive. * Antiq. l. 8. c. 1. * In 2 Sam. 15. 27. & 1 King. 1. 34. || In 1 King. 4. 4.

When *Abiathar* therefore, by his Banishment for Life, in just Punishment of his Treason, was incapacitated for any further Exercise of his *High-priests-office*, on such debarring of his *Pontifical* Exercise, there was no new Ordination of another into his Place. But Zadock, who had been created his Partner in the Priesthood before, on his Partners Loss of this Exercise, was to exercise the whole himself. So that the Authority of a Deprivation of State, to unmake one, and to make another, to be a Bishop in their dominions during his Life, is ill-fetch'd from this Instance. For neither doth *Abiathar* plainly appear, to have been despoyled of the Honour of the High-priesthood, (tho' by Banishment for Life, he was of the Exercise thereof,) by *Solomon:* Nor *Zadock*, to have been first advanced and created High-Priest by him; but to have been Ordained thereto by the spiritual Powers of the *Sanhedrim*;

* Vid. Dr. Light. Temple. Serv. c. 3. p. 905. Tom. 1. Op.

hedrim, to * whom that Ordination and Inveſtiture did belong, in *Davids* Time.

Beſides,

2. *Secondly*, in theſe alledged State-deprivations of the *Jewiſh High-prieſts*, either of *Abiathar* by *Solomon*, or, after they came under *Roman* Subjection, of the *Chief-prieſts* by the *Roman Procurators*, who made ſuch frequent Changes among them, ſometimes Annual, as * *Joſephus* notes: In all theſe State-deprivations of *Jewiſh High-prieſts*, I ſay, *there was only a change of Perſons*; but *Matters of Religion, went on in every thing the ſame*, and Men were taught the ſame doctrines, and trained up in the ſame Practices, and held on in the ſame Prayers, Sacrifices, & Temple, & Synagogue-Service, under both. And where it doth not affect the ſtate of Religion, or the intereſt of Souls, but only their own perſonal Claims and Priviledges; God's faithful Miniſters may be free, as has been obſerved, to ſecure protection and civil benefits to the Church, by not breaking with the State, but acquieſcing under its deprivations. But what voluntary deference were thus payable to a deprivation of State, in a caſe which doth not touch Religion, or the Souls of Men; muſt not be expected in other caſes, which do touch, and damniſie and endanger both. And thus it is in the fore-mentioned caſes, wherein I have been aſſerting the neceſſity of holding on their ſpiritual Miniſtrations, and not yielding to be ſtop'd thereof by any State-deprivations.

* Antiq. l. 18. c. 3.

3. And this alſo clears the Inſtance of the *Submiſſion of the Greeks, on the frequent deprivations of their Patriarks, by the Turkiſh Governours*. The Benefits of Incorporation, which they propoſe to ſecure thereby, are not the moſt tempting; lying not ſo much in being priviledged and beneficed by the State, as in not being perſecuted, but tolerated under it. And their ſubmiſſion, for keeping on this State benefit, ſuch as it is, is not without detriment to the Church, (tho' their breaking with the State, they fear would be more detrimental,) the *Turks*, as learn'd Travellers inform us, * *making the new Advancements for Money*, to be levied on the Church by the *New Patriark*, to the countenance and growth of Great Corruption, and to the bringing of the Church in debt. But as to the courſe of Religious Miniſtrations, they are the ſame under both Patriarks. Religion, or the Word, and Prayers, and Sacraments, are adminiſter'd alike without Alteration; and the Souls under their Charge, are fed with the ſame Doctrines both of Faith and good Life, and are nurſed up in the ſame Practices, and ſerve God in the ſame Prayers and publick Offices, in both caſes. And therefore, thoſe depoſed Patriarks, are not driven, by inſiſting on their ſpiritual Powers and Miniſtrations, to break this partial Incorporation, ſuch as it is, for the ſupport of pure Faith, Worſhip and Practice, or for the

* Dr. *Smith* de Eccleſiæ Græcæ ſtatu hodierno. p. 52, 53. And Sir *George Wheelers* Travels. l. 2 p. 195.

the Intereſt of Religion and of Souls; as I have ſhewn true and faithful Paſtors are in the fore-mentioned caſes.

4. The Fourth and Laſt Inſtance, is of *Queen* Maries *Popiſh Biſhops*, depoſed by a Commiſſion of the *Queens Council*, without a competent and lawful Synod, and principally for a *State-crime*, viz. *refuſing the Oath of Supremacy*, which was made a cauſe of deprivation by a preceding Act of her Parliament, under *Queen Elizabeth*: And of our *Reformed Biſhops coming into their Sees*, upon ſuch deprivation, during the others Lives.

As to this Caſe of the *Marian Biſhops*, or of other *Popiſh Biſhops* under *Edward the ſixth*, Two Things are to be Noted in their Removal and Ejection out of their Dioceſes. *One* is, from the *Temporalities*, the Benefices and Preferments thereof. And theſe temporal endowments, as I have obſerved, are directly ſubject to the temporal Power. So that the *Act of Parliament*, and the *Proceedings of the Council*, and the *Commiſſion of the lawful State*, took away all Claim to the *Temporalities*, and deprived them of their Biſhopricks, as they were *Temporal Free-holds*.

The *Other* is, from the *ſpiritual adherence and dependance of the People upon them, as on Heads of Church-Unity and Communion, for Religious Miniſtrations*. And this, there was no need for the State to deprive the *Popiſh* Biſhops of; for they had already deprived themſelves of it, by their own Corruptions, both in Doctrines, and Devotions. Adulterations of Religion, and corrupt Miniſtrations, of the Word, of Prayers, and Sacraments, break the Ligaments, which tye on People to this adherence to any Biſhops or Paſtors; yea, though they were Apoſtles themſelves. *Though we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have Preached unto you, let him be* * Anathema *or accurſed*, ſaith St. *Paul*, *Gal.* 1. 8. Or, inſtead of ſticking to his Communion, break off from it, and have no more Religious Commerce with ſuch, than was to be held with thoſe, whom the Synagogue or Church had Anathematized or cut off: Ἀνάθημα, as he * elſewhere uſes it, and in the *Eccleſiaſtical Style*, ſpeaking *one excommunicate, for ſo we Chriſtians are wont to call a Sentence againſt the ſpeakers of impious things*, † ſays *Socrates*. When therefore any Biſhops and Paſtors, inſtead of Heading Chriſtian Truths, appear at the Head of Unchriſtian Errors; the People are diſcharged from their obligation and dependance upon them, and are to unite themſelves, as they can, to others, who ſtill keep firm to that neceſſary Goſpel-Truth and Worſhip, which they have forſaken, as ſhall be ſhewn more fully ‖ afterwards. And this was done by the *Popiſh Biſhops*, who fed the People with falſe Doctrines, and polluted Prayers and Miniſtrations; which left no need of any thing more to deprive them of the Peoples Communion and Dependance, theſe *Papal* Corruptions of Religious Miniſtrations, being enough to diſcharge and drive them away of themſelves.

* Ἀνάθημα ἔστω

* Rom. 9. 3. *vid.* Theod. in loc. & Chryſoſt

† ὅπερ γὰρ &c. Soc. Hiſt Eccl l. 7. c. 34. p. 377.

‖ Chap. 3. & 4. Part 3.

So that the Reformed Biſhops, when they were ſet at the Heads of thoſe Dioceſſes, call'd none away, nor made them break off, from any juſt and due ſpiritual dependance on their former Biſhops, whoſe own Heretical Doctrines and Corrupt Miniſtrations, had made the People ceaſe from depending any longer in Conſcience upon them. They wanted only to be lawfully empowered, and regularly ordained themſelves, by Epiſcopal Impoſition of Hands; as all thoſe reformed Biſhops plainly were: and the People were free from any Obligations to the Old Ones, becauſe of their Errors, and corrupt and dangerous Miniſtrations; & both lawfully might unite themſelves to them, and were in duty bound ſo to do. And thus, coming to Head a People, whoſe dependance was broke off from others, by their ſpiritual corruptions and depravations of Religion; they were no ſpiritual Intruders. And coming into Benefices and Temporalities, made vacant by the deprivation of a Lawful State; they were guilty of no civil Uſurpation and Injuſtice. And this is enough, to juſtifie the Advancement of thoſe firſt Reformers: Tho', where Biſhops are Orthodox, and deprived for their adherence to Truth and Righteouſneſs, both in their private Practice, and publick Miniſtrations, the People are ſtill left ſpiritually to depend on them, and are not to be taken off by any deprivation, though of the moſt rightful ſtate, as in the above-mentioned Caſes.

'Tis true, as to the *Popiſh Biſhops* themſelves, they thought otherwiſe of their own Worſhip and Doctrines, and took them for Chriſtian and Goſpel-ways and Truths, not for Anti-chriſtian Corruptions. And had they really been, what they thought, as they were not but quite contrary, it had been their duty to go on in their Paſtoral Cures and Miniſtrations, with Perſecutions, for all their deprivations. And ſo we our ſelves ſhould have thought, at leaſt we all ſeem as if we ſhould, if, by Gods Providence, the civil State had gone on to deprive our reformed Biſhops, for ſticking to the worſhip and doctrines of the Reformation, and had ſet up Popiſh Biſhops in their Places. Notwithſtanding which, I ſuppoſe both our faithful Prelates and People, inſtead of ſilently acquieſcing, would have gone on miniſtring and communicating, in the reformed worſhip and doctrine of this Church.

But whatever they thought of theſe things, or how conſonant or diſagreeing ſoever their Actings were to their own Apprehenſions in this caſe; it ſuffices for juſtification of our Reformed Biſhops advancement to their Sees, without their being deprived by competent and lawful Synods, which is objected as a thing moſt exceptionable therein, and as ſeeming moſt to deviate from Eccleſiaſtical Rule, that in reality *they were not Orthodox*. And that, for this want of Orthodoxy, without any need of recourſe to the Authority of mere State Deprivations, to take off People from a ſpiritual Adherence and Communion with their Biſhops, the

the People, before they could have a Synodical Deprivation, were looſe from them, and at liberty to unite themſelves to the Orthodox Reformers in their Room.

CHAP. IV.

Of Deprivations by Synods in the foreſaid Caſes.

AND thus, I think it may ſufficiently appear, how the manifold obligations, which are ſhewn above to lye on Faithful Biſhops and Miniſters, not to ſuppreſs, but to exerciſe their ſpiritual miniſtrations in the foreſaid Caſes, are not ſet aſide, or barr'd, by any inhibition or deprivation, though of the moſt Lawful Civil State. They will do it with more eaſe and worldly encouragement, when the State tolerates, and much more when it fortifies and furthers them therein. But they are not at liberty to give it off, but muſt go on exerciſing the ſame, when it is more troubleſome, and when the State gain-ſays, and puts them under perſecution for ſo doing.

And thus it is, where the State will Act apart, and proceed *without a Synod* in depriving Biſhops, and in diſcharging the Eccleſiaſtical Communion, and dependance of the people, Spiritually related, and united to them.

But Deprivation of Biſhops, who are Spiritual Powers; is more ordinarily by a *Synod of Biſhops*, who are a Spiritual Judicature. Great Reaſon there is, for the Deprivation of Biſhops, to proceed in this courſe. The Civil-State, indeed, comes in, by Reaſon of Civil Acceſſions and Endowments, which ſtrengthen and encourage the ſpiritual miniſtrations. But theſe Civil Acceſſions, are but Acceſſaries and Appendages; and their ſpiritual powers, are the Principal in their Miniſtrations, and in Church Communion and dependance on them. And therefore the removing of their miniſtrations, and of the Communion and dependance of the Church thereupon, is never ſo fitly, and fully attempted, as by ſpiritual judicatures, who, being ſpiritual perſons, have more directly to do with Church-Communion, and ſpiritual powers. And accordingly, this has ſtill been the courſe of the moſt Pious Princes, who have reſerved the deliberations about Religion and Church matters, and the Depoſitions of Biſhops, (which ſo cloſely affects Church Communion,) to *Convocations* and *Synods of Biſhops and Clergy*. And when theſe proceed to ſentence, it more directly affects the concerned parties: Church Communion, and Church Governors, being more directly under the Church-mens Cognizance; and not only indirectly and by the by, as it may ingage the deprived perſons, when not bound to it otherwiſe, to yield and acquieſce in voluntary complyance for civil intereſts.

But suppose a Concurrence of both these powers, and that the deprivation of the Rightful State is confirmed by Synodical Concurrence; Yet I observe in the *last* place, that *this Deprivation by Synods, is not sufficient to bar or discharge Bishops or Ministers, from the foresaid Exercise of their Spiritual Ministrations, in the above mention'd Cases.*

Bishops and *Metropolitanes*, are not more subject and dependant on *Synods*; than *Presbyters* and *people* are on their *Bishops*: Our Lord himself, and his Holy Apostles, having appointed Bishops in his Church, and call'd for our subjection and obedience to them. But this submission of Priests and people to their Bishops, is with a Salvo to their Holy Religion, and its Articles and Interests. And if any Bishops go against the Truths, or Laws of Christ, or against the interests of Souls, and of True Religion, we are not to follow them, or to depend on them therein. To stick to any necessary Christian Doctrines, Worship, or Practices, Christs Faithful people and Ministers must break even with their own Bishops; holding even them *Anathema*, as St. * *Paul* directs, when they would lead them contrary *to the Doctrine of the Apostles*, as I noted before, and shall shew more fully *afterwards. And so must they with any other Bishops, or Number and Synods of Bishops, in like Case.

* Gal. 1. 8.

* Part 3. c. 3. & 4.

All Exercise and Administration, of Church Authority and Jurisdiction, is tyed to Rules. Not only to Rules, of the Churches own making, or *Ecclesiastical Canons*; but above all, and in the first place, to the Rules laid down by *Christ* himself. And all the validity of Church Acts in way of external judicature, in Synods, or otherwise; is so far, as they go by them, or do nothing against them.

Thus it is, in *Decreeing Rites* and *Ceremonies*, or *Determining Controversies of Faith*; wherein, though the *Church has Authority*, yet is it thus limited, and has no Authority, *as our Church* * Declares, *to ordain any thing contrary to Gods word.* Even *general Councils*, are bounded by this Limitation, and *things ordained by them*, * say the Thirty Nine Articles again, *as necessary to Salvation, have neither strength, nor Authority, unless it may be declared that are taken out of Holy Scriptures.*

* Article, 20.

* Article, 21.

And thus it is also in *Matter of Censures*, or Ecclesiastical Sentences judicially past therein upon persons, whether Laicks, or Ecclesiasticks. We, in the * Exercise of our Apostolical Power, *can do nothing against the Truth*, or in punishing and Censuring any for Faithful observance thereof; *but* all our Power is *for the Truth*, and to be exercised in its behalf, by punishing and *not sparing*, not those who stand to, but those who defect from it, 2 *Cor.* 13. 8. When *the Church* speaks to us in External Judicatures, *we must hear it*, as our Lord † orders. But we must hear it speaking under Christ, never against him. So that if it Excommunicates any, for sticking firm to any part of his Holy Religion, with whom,

* Ver. 8.

* Mat. 18. 17.

whom, for that very adherence ſake, he requires his Faithful Followers, to hold Communion; Or, if it deprives, or diſcharge any Miniſters, from Adminiſtring the ſame, in any caſe where he has charged them to keep on that miniſtration: Its power here, is ſet up againſt him, and its Acts, have no Power to bind thoſe, who are concerned in them.

Thus it is, *when it ſhall Excommunicate any, for adhereing to any neceſſary Chriſtian Doctrines, Worſhip, or Practices.* For all, who would hold to Chriſt, muſt Neglect ſuch Cenſures; and, though any Church or Synod throws ſuch perſons out of its Communion, they are joyfully to well come and receive them into theirs. For, when our *Lord Authorizes, and gives *validity to Church Cenſures*, ſaying *they ſhall be bound in Heaven*, and bidding us look on all who *will not hear the Church, as Heathens and Publicans*: He limits this validity to thoſe cenſures, which paſs upon men, not for any parts of righteouſneſs, but for real offences. *If thy Brother Treſpaſs againſt thee, and will not hear thee, tell it unto the Church*: So that ſome real *offence* or *Treſpaſs*, muſt ſtill be the ground of the proceſs. *Mat.* 18. 15. 17. It muſt be, for *not hearing the Church*, when it calls us to his Truths and Precepts, not when it ſets up to carry us from them. For there, if it uſe cenſures, it acts of it ſelf, and not by his Commiſſion: It opens, or ſhuts, by an *Erring Key*, and muſt not expect, that what is ſo *bound or looſed on earth*, ſhall be *Ratifyed in Heaven*. By ſuch perverſe Cenſures, the Church only deprives it ſelf of the Communion of Faithful Chriſtians; but doth not deprive them, of Communion with Chriſt, or with one another. *The *unjuſt Excommunications of the Jewiſh Sinhedrim*, when they caſt Chriſts Diſciples out of their Synagogues, *only eſtranged or cut off themſelves*, ſays Photius, *but †brought thoſe Diſciples ſo much nearer to their Lord and Maſter. And ſo now*, ſays he, *when the imitators of the* Jews *Excommunicate the Followers of the Apoſtles, they* thereby *only* ‖*Conjoyn and Unite them the more to thoſe Divine Apoſtles, to whom they are more cloſely and exactly knit, both in Faith and Life, by the Communion of ſufferings. But they miſerably cut off themſelves, both from their Doctrine, and from our Orthodox Faith.*

* Mat. 18. 17. 11.

* Ὥσπερ τὰς τῶν Ἰουδαίων μαθητὰς &c.

† Ἐκείνους μᾶλλον τῷ διδασκάλῳ καὶ δεσπότῃ προσήγαγον.

&c. ‖ Συνήψάν τε μᾶλλον καὶ συνήνωσαν, &c. Photius Patr. Conſtant. Epiſt. Michaeli Metropol. Mitylenes, Epiſt. Photii 116 p. 157.

And therefore, inſtead of bemoaning themſelves, under ſuch Excommunications, and ſeeking to have them taken off, by Complying with the Church; our Bleſſed Saviour fortifies his True Followers againſt them, and bids them, not only patiently to reſt under them, but triumphantly to rejoyce therein. *They ſhall put you out of the Synagogues*, ſays he to them, and Cautions them *not be offended* thereat, when it ſhould happen, or not to fall off from him or his ways, to recover the Liberty of the Synagogues

gogues again, *Joh.* 16. 1. 2. *When they shall seperate you from their company, by Excommunications and Anathema's, and shall reproach you, and cast out your name as evil for the Son of Mans sake; rejoyce ye in that day, and leap for joy; for, behold! Great is your Reward in Heaven; for in the like manner did their Fathers unto the Prophets.* Luk. 6. 22, 23. And thus, the Holy Apostles, and Faithful Adherers to Gods Truth, and Worship, and good Christian Practices, did in all times, when, for such Adherence, they fell under the *Anathema's* of *Synods*, or the *Excommunication of Churches*, during the Papal, or any other former, or later Persecutions. They joyfully received such sentences, and always owned one another, and held Communion in Adherence to Gods word and ways, among themselves; when they were cast out of the communion, of such corrupt and Apostatizing Synods, or Churches.

And 'tis the same, when it shall *deprive* or *discharge any Faithful Bishops* and *Ministers*, from supporting such necessary Doctrines, worship, and practices, *by their Ministrations*, as Christ requires. For then, notwithstanding such deprivations and discharge, by Churches and Synods, CHRIST'S Faithful Ministers must hold on Ministring, and his faithful People must hold on Communicating, and Adhereing to them therein. Thus, as our LORD * Notes, *their Fathers had Separated and cast out the Old Prophets*, from Propheſying *in their Company*, or Assemblies: Who still went on Preaching and Ministring the Word, which they were sent out to publish. And thus the *Sanhedrim*, that great Synod of the Jewish Church, discharged the *Apostles* from Ministring Christianity, or *Preaching any more in Christs Name*; who told them, they could by no means desist thereupon, but must hold on their Ministration, being *to Obey God rather than men.* Act. 4. 18, 19, 20.

* Luk. 6. 22, 23.

Thus also several Synods Deprived *Athanasius*, and the other *Orthodox Bishops*, who were the stout Asserters and Maintainers of the *Divinity of our Lord*, against the *Arians*. Such was the *Synod of Tyre*. And such also was the *Synod of Antioch*, whose *Deprivations of Athanasius* and the other *Orthodox Bishops*, were a Blow made at the *Nicene Faith*: though their *Canons*, being good, and according to Primitive Usage, were by Orthodox Councils afterwards taken into the *Book of Ecclesiastical Canons*, out of which, * several of them are repeated *verbatim* in the great Council of *Chalcedon*, and are there, among the Canons of others Synods, † taken in to be Canons of the Universal Church. And such likewise were the deprivations of other Synods, assembled in that Cause afterwards.

* As Can. Antioch. 4, 5, 16. *vid.* Con. Chalced. Part 2. Act. 4. p. 324. & p. 319. & Part 2. Act. 11. p. 406. Tom. 3. Conc. Ed. Bin. † Concil. Chalced. Can. 1.

Now under these Synodical deprivations, the great Business of those suffering Bishops, was to shew, that whatever other Immoralities or Personal

ſonal Crimes were pretended againſt them, (as ſeveral were moſt impudently pretended, againſt all Ground and Reaſon,) yet in reality and truth, their deprivations were *for the Cauſe of the Faith*, or for their firmneſs in maintaining the *Divinity* and *Conſubſtantiality of Chriſt with the Father*. This, *Athanaſius*, and *Paulus*, plead for themſelves, teaching, * *That their Depoſitions were not for any other Cauſe, but for the ſubverſion of* the Orthodox *Faith*, as is related by † Socrates and ‖ Sozomen. And what they made appear to the *Emperor Conſtans*, was, That they ſuffered, † *not for the Crimes or ill Lives they were accuſed of, as the ſentence of Depoſition did contain, but for their thinking, and teaching differently from the Synods their Depoſers, about the Faith.*

* Ἐπὶ καταλύσει πίστεως τὰς καθαιρέσεις γίνεσθαι.

† L. 2. c. 20. ‖ L. 3. c. 11. † οὐκ ἐγκλημάτων ἕνεκεν, ἃ δὲ βίου αἱ καθαιρέσεις ἴσχον, ἀλλὰ τῆς περὶ τὸ δόγμα διαφορίας, Soz. l. 3. c. 10. p. 511.

And when it was once clear, to any Perſons, or Churches, that they were deprived for the cauſe of the Faith: they were not hindred by any Authority of external Judicature, in the Synods their depoſers; but readily received, and communicated with them, as Chriſts true Biſhops ſtill in thoſe places. For, notwithſtanding theſe Synodical Deprivations, *Athanaſius* was all the while own'd and adher'd to by the *Faithful Ægyptians*; as *Paulus* alſo was by the *Faithful Conſtantinopolitanes*. And when they came to *Rome*, on their giving full ſatisfaction in this Point, *Julius* the *Biſhop of* Rome *received them to Communion. Hearing the Cauſe of each*, * ſays *Sozomen*, *and finding them all to agree in the Nicene Faith*, which he ſaw *undermined* and *ſtruck at* by their Deprivers, *he received them to Communion, as being of the ſame Belief with himſelf*.

* Hiſt. Eccl. l. 3. c. 8. p. 507.

This Reception of *Athanaſius* and others, who ſtood deprived by the *Synods of Tyre* and *Antioch*, &c. to his Communion, was before the *Synod of Rome*, wherein the *Orientals* ſhould have juſtified their Proceedings, had acquitted and received them. For before the Synod was held at *Rome*, in the *Cauſe of Athanaſius*; *Pope Julius*, gave Notice of the time appointed for it, to the *Eaſtern Biſhops*, who had been *Depoſing Athanaſius at Antioch*, and ſubſtituting *Gregory* in his place; writing to them, *to ſend ſome of their number, to clear the juſtice of their ſentence* and proceedings in that cauſe. This is plain from *Athanaſius*, who * ſays *it was held after the Letters ſent by* Euſebius, *and after both the* Euſebians, *and he himſelf had been cited to appear at it*. And alſo from *Pope* Julius's † *Letters* to them, *on the Requeſt, and at the Concluſion, of the Roman Synod*, wherein he mentions the *return of his Presbyters*, Elpidius *and* Philoxenus, who *were* ‖ *ſent with the former Letter*, and *the anſwer they had brought him from* Euſebius, *and the Oriental Biſhops*. But before this *firſt* Letter, to notifie the time appointed for the *Roman Synod* to the *Orientals*; *Julius*, on plain appearance, that their ſufferings were

* Apol. 2. adv. Arian. ſub init. † Id. p. 739. ‖ Id. ad Solit. p. 816.

were not for any other pretended Crimes, but only on account of the Orthodox Faith, had embraced *the Communion of* Athanasius, and the *other Deposed Bishops.* For *Sozomen* * relates, that *on his receiving them to Communion, he writ that Letter to the Orientals*, taxing *their unjust sentences and attempts upon the Nicene Faith*, and *calling them to the Synod to be held at Rome*, there *to justifie their proceedings against them.* And in the *Letter*, which the *Orientals* sent back to him, which he received, as I have now shewn, before the sitting of the *Roman Synod*, and which was *read to the Bishops* therein Assembled; they * *complain of his having Communicated with* Athanasius, *and his Adherents, which* they said *was a Reproach cast on their Synods, and an Abrogation of their sentence.* So that his disregard of the *Synodical Deprivations* of *Athanasius*, and the other *Orthodox Bishops*, Deposed in the Synods of *Tyre* or *Antioch*, was not on account, of their having been regularly reversed, by any Superior External Judicature. But it was, as having been of no force and effect in themselves, because passing on Christs Faithful Pastors, for their Fidelity and Firmness to the True Christian Faith.

* l. 3. c. 8. p. 597.

* Soz. ib. p. 508

Besides, when the *Synod at Rome* sate in the cause of *Athanasius*, and the other Orthodox Bishops, and Synodically admitted them to Communion: I do not see, how, in the Regular way of External Judicature, this could take off the Deprivations by the forementiond Synods. For the *Synod at Rome*, was inferior in *Number of Bishops*, Consisting, as *Athanasius* * says, only *of about Fifty Bishops.* Whereas the Synod of *Tyre*, besides the *Egyptians*, who came along with *Athanasius*, Consisted of *sixty Bishops met there from divers places* * says *Socrates*; and the *Synod of Antioch*, which again *Deposed him*, and the *other Orthodox Bishops*, consisted of *Ninty seven*, as *Sozomen* * reports. And moreover, the *Synod of Rome*, consisted of Bishops, who lived more remote and further off, and were Subjects of another Prince, *viz. Constans.* Whereas the *Synods which deprived them*, Consisted of the Neighbouring Bishops, some of them *Comprovincials* to the accused parties; and were Subjects of their own Emperor, *viz. Constantius*, whose censure may seem more concluding on the Fellow-Bishops of their own Empire. So that *Julius*, and his Fifty Bishops in the *Roman Synod*, could not reverse the Depositions of those former Synods, in Regular way of outward Judicatures.

*Ep. ad Solit. p. 818.

* L. 1. c. 28

* L. 3. c. 5. p. 501.

But yet finding, whatever other things were pretended, that in reality they had been deposed in those Synods, for their Firmness to the *Nicene aith*, in prejudice whereof there lyes no power of depriving in any Synods; before any Superior, or more general Council had reversed their depositions in Regular way of External Judicature, they took part, and Communicated with *Athanasius*, and the other Deprived Bishops. And this, the *Faithful Ægyptians*, both Clergy and People, had done, without any regard to the Deprivation of those Synods,

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all the time of *Athanaſius*'s forced abſence from them; and are applauded by *Pope Julius* for the ſame. For, *in his* * *Letter to the Church of Alexandria*, after *the Synod of Sardica*, on the *Reſtitution of Athanaſius* to his See; he extols them, *for their firm and conſtant adherence to the right Faith, and to him their Biſhop*, who had been ſo *glorious a Confeſſor* and Maintainer thereof, all the while he was violently torn from them, and another obtruded on their Church in his room. *Ap. Soc. Hiſt. Bcc. l. 2. c. 23. p. 109, 110, 111.

And like to this, has been the Practice, I think, of all times. For ſtill, as Errors and Corruptions, in Doctrine, Worſhip, and Practice, prevailed and became general in any places; on any conſiderable oppoſition made to them by Chriſts faithful Miniſters, to ſilence Gain-ſayers, they have had the eſtabliſhment of Synods. And theſe Synods, have anathematized the Truth, condemned and depoſed the Preachers, and excommunicated and caſt out the Adherents and Practicers thereof. But yet the Preachers and Miniſters of God's Worſhip and Truth, have ſtill held on their Miniſtrations, and God's faithful People have ſtuck to them therein: And under all the depoſitions and excommunications, of Councils or Churches, they have kept Communion with one another, in theſe neceſſary Truths and Ways of God, which Corrupt and Apoſtate Councils have anathematized. Or elſe, under that power of Error, which has ſo often tyrannized over the Truth, more eſpecially in the *Arian* Perſecutions, and in the ſeveral ſteps and advancements of the *Papal* Corruptions, the pure Worſhip and Doctrine of Chriſt, had periſh'd, and all Face of a true and unadulterated Church had long ſince failed from off the Earth.

This I ſay, in caſe of Depoſitions, or other Cenſures, *for the Cauſe of the neceſſary Truths, or Worſhip of Jeſus Chriſt.* In deprivations for other things, or on pretence of mere perſonal Crimes, the Caſe, I grant, may be otherwiſe. For in them, though the Sentence be unjuſt, it is a perſonal Wrong, and affects the ſufferers themſelves. And in private ſufferings, 'tis reaſonable to bear much for Orders ſake, and to be tyed up to ways of Order for Redreſs: So that ſuch ſufferers, ſhall be bound to reſt under the judicial Injuſtice, till they can have it reverſed in like ſort as it was laid on, *viz.* in way of *Judicature*, or by *Regular Appeals*. And accordingly in all depoſitions, for ſuch private or perſonal Crimes, this is required by the *Antient Canons*. *If a Biſhop, Presbyter, or Deacon*, ſay the *Councils of* * *Carthage* and ‖ *Sardica*, (and *the ſame Determinations*, † ſays *Balſamon*, *are to be taken as meant of Lay-men too*,) *be depoſed, on pretence of his Idleneſs and Neglects; let him not dare*, ſay they, *to go on, or to aſſert his former Right of Communion, during the time of his Excommunication*,

* Held An. 419.
‖ Held An. 347.
† Τὰ ἐντεῦθα διορισθέντα χάριν πρεσβυτέρων καὶ διακόνων ἐκλήπτεσθαι εἰς τοὺς λοιποὺς κληρικούς, ἀλλα μὴν καὶ λαϊκούς, Balſ. ad Can. 12. Concil. Sardic.

munication,

*munication, * till his Cause has had a new Cognizance and Examination, or been heard over again.* And *if, before such re-hearing, he presume to do otherwise; he shall be judged,* say the Fathers at *Cartharge, thereby to have given sentence of Condemnation against himself.*

*Πρὸ τῆς διαγνώσεως τοῦ πράγματος, ἑαυτῷ οὐκ ὀφείλει ἐκδικεῖν τὴν κοινωνίαν, Concil. Sardic. Can. 14. Ἐὰν ἐν τῷ καιρῷ τῆς ἀκοινωνησίας, πρὸς τοῦ ἀκουσθῆναι, εἰς κοινωνίαν τολμήσαι, αὐτὸς καθ' ἑαυτοῦ τῆς καταδίκης τὴν ψῆφον ἐξενηνοχέναι κριθῇ, Conc. Carth. Can. 32.

But in Depositions or Excommunications, for doctrinal Truths, and spiritual Ministrations; there is not only a Wrong to themselves, but a Wrong to Religion. And there they must go on, for the sake of Gospel-worship and doctrines, which are Christs Cause; though they would be content to suffer and sit still, so far as it is their own. And accordingly, the *Council of Constantinople*, entituled, *Prima & Secunda*, excepts the Case of * *Heretical Prelates promoting or pushing on any Heresies*, when it *requires Inferiors to stay for a synodical Cognizance, before they break off dependance from their Prelates, in all other Cases.*

*Δι' αἵρεσίν τινα παρὰ τῶν ἁγίων συνόδων ἢ πατέρων κατεγνωσμένην κανονικῇ ἐπιτιμήσει οὐκ ὑποκείσονται, πρὸ συνοδικῆς διαγνώσεως ἑαυτοὺς τῆς κοινωνίας ἀποτειχίζοντες, Conc. Const. 1 & 2 Dict. Can. 15.

Though Synods therefore, are the most Venerable Ecclesiastical Judicature here on Earth; yet is all the Obligation and Authority, of their decisions or sentences, within this Compass. They have *no Effect*, or Force, *against the Truth*, as St. *Paul* * says, or against any for adhering to it. So that they are to affect none, who have Christ and his Truth plainly on their side. Nor do their judgments and definitions, bar those, who are concerned to take Notice of them, from examining and judging for themselves, whether they strike at any part of Christian Truth and Religion, before they pay Obedience to them. I grant, there ought to be great deference to their determination; and all private Persons are to use great modesty, and care, in judging after them; and need to look, that the blow and destruction thereby made, to any necessary Truth or Practice of our holy Religion, be very plain, before they over-look and disregard what they order. But still, judge they must, because in all their belief and practice in these things, it is not any implicit dependance on men, or a blind obedience to any humane sentence or decision; but observance of the Truth it self, or of what Christ has appointed in his Word, that must justifie them. And therefore, if on an humble and diligent examination, and by plain evidence, it appear, that in their definitions of Articles, or censure of Persons, they strike at the Truth, and seek the overthrow of any part of Religion;

*2 Cor. 13. 8.

ligion; their Acts are to be eſteemed as of no effect, and all concerned Parties, both Clergy and People, are to go on doing the ſame, in Religious Miniſtration and Communion, as if there were no ſuch thing. More juſt, and authoritative Synods, they will be like to ſeek; and appeal from theſe, in a regular way, to others more general, which, in external way of humane judicature, ſhall reverſe their unjuſt ſentences. But ſuffering all in the Cauſe of Truth and Religion, they will not deſiſt in the mean time; but go on, notwithſtanding any ſuch *ſynodical Anathema*, or *Deprivation*, in true ſpiritual Miniſtrations and Communion.

PART III.

Of Schiſm.

CHAP. I.

Of the Nature of Schiſm.

And of the Schiſm of Particular Members from their own Church, in throwing off Subjection and Dependance on their own Biſhops.

BY what I have offer'd, about the Authority and effect of *State-deprivations*, yea, or even of the *depoſitions of Synods* too, I think it may appear, how *the faithful Miniſters of Chriſt are not diſabled*, or *diſcharged*, by any ſuch deprivations, *from the exerciſe of their ſpiritual Miniſtrations*, whereto they ſtand bound, by ſo many Obligations, in the forementioned Caſes.

But beſides the *deprivation of State*, ſome think the *maintenance of Unity in the Church*, when that is like to be broken thereby, ought to ſtop them of that Exerciſe. And therefore, for a further clearing of their duty in thoſe Caſes, I ſhall procede,

2. *Secondly*, to ſhew, *That the preſervation of external Communion and Peace in the Church, ought not to debar, or put by their due diſcharge thereof.*

Admit, ſay ſome, that it were their duty to go on in their Miniſtrations for the ſervice of Religion and of Souls, in thoſe caſes where this can be done in maintenance of Unity, and whilſt the Church continues one. Yet what will you ſay, if ſuch Miniſtration muſt unavoidably make, or keep up a Schiſm? Do not we all own that, to be one of the greateſt Banes to Religion, and a moſt ſinful and miſchievous thing? And if otherwiſe they ought to be held on, ought not ſuch Miniſtrations to be let fall, rather than a Schiſm ſhall be made, or kept up in the Church thereby?

That there will be a Schiſm in the Church, in ſuch caſes, is moſt apparent. And that Schiſm is moſt dreadful to the Church, full of Guilt, as it is both the Breach of Unity and the Bane of Charity, and an In-let of continual miſeries, and diſturbances, is no leſs apparent. But in preſſing the conſideration thereof upon particular perſons, or parties, for prevention, or redreſs, it is to be enquired, *firſt, who makes it?* That will ſhew who ought to mend it; but if they will not, it may be enquired *next, who elſe can cure it?* Or what the ſufferers, in love of peace, and preferring the Publick before themſelves, ſhould give up for the Cure thereof, that they may duly prize external Unity, but not over-value it? Or if, through the Error or inflexibleneſs, (which God avert,) of thoſe who are the Authors thereof, it be already made, and cannot be remedyed, all are to conſider, *laſtly, how they are to carry themſelves towards the Makers of it,* and *with whom they are to hold Communion.*

To Clear theſe Points I ſhall ſay ſomething.

I. To *the Nature of Schiſm, to ſhew when a Schiſm is made, and by whom.*

II. *To thoſe things, which may be a juſt ground to diſunite and break off, either from any Perſons, or Churches, without blame of Schiſm; ſome things not being to be born, nor others to be parted with, for the love of external Peace and Union.*

III. *To the Communion of good Chriſtians under a Schiſm, and how they are to carry it towards Schiſmaticks.*

1. *Firſt,* I ſhall ſay ſomething to *the Nature of Schiſm, to ſhew when a Schiſm is made, and by whom.*

Schiſm, lyes in *Breach of Union,* or in *making two, or many, out of one.* * *Schiſms,* ſays St. *Cyprian, which cut or break the Unity, or tear and divide that, which ſhould be kept together as one Body. By Schiſm,* as St. *Chryſoſtom* † notes, *One Church is broken into many Churches, and the Unity thereof is aboliſh'd,* Accordingly the Members are call'd upon, to *be joyn'd together in the ‖ ſame mind,* and *in ſpeaking the ſame things, that there be no ‖ Schiſms,* 1 *Cor.* 1. 10. Not to ſet up an Independance among themſelves, and act ſeparately; but *with mutual dependance* and *conjunction, that there be no Schiſm*

* Schiſmata, quibus ſcinderet unitatem, *Cyp. de unit. Eccl. p.* 105. & 119. ---In Schiſmatis Partes Chriſti Membra diſtrahere, & Catholicæ Eccleſiæ Corpus unum ſcindere ac laniare nituntur, *id. Ep.* 44. *p.* 86.

† Homil. 3. in 1 ad Cor. c. 1. v. 10. on Μὴ ᾖ ἐν ὑμῖν σχίσματα.

‖ σχίσματα.

schism in the body. 1 Cor. 12. 25. And σχίσματα *schisms*, are usually render'd *divisions*, as 1 Cor. 10. and c. 11. 18.

This Union, which Schism breaks, is the *union of a society.* For the Church is a *society of men, Associated and incorporated together, for the work and purposes of Religion.* 'Tis call'd a * *Family*, or † *Household*, or *City*, which are all words Expressive of Society. St *Paul* Styles it, *the City of the living God*, Heb. 12. 22. And tells the Christians at *Ephesus*, that they are * *Fellow-Citizens with the Saints*, Eph. 2. 19.

* Eph. 3. 15. ‖ Eph. 2. 19. *Συμπολῖται τῶν ἁγίων.

This Church, or spiritual city, wherein Christians are incorporated into *one Body*, is not ony the *Church of one place* or *Country*, wherein all the Members may Embody and Associate under the same Governors; as the Church of *Rome*, *Alexandria*, or *Antioch.* But the *collection of all particular Christian Societys*, or the whole number of independant Churches, Existing in all times, and diffused through all places. For all these, our Saviour has ordained to be *one Society*, or *Spiritual Body.* Of them he speaks, or of *all that do* or *shall believe on him*, when he *prays to his Father, that they all may be one*, Joh. 17. 11. 20. 21. And of them St *Paul* speaks, when he says both of *Jews* and *Gentiles*, distributed into so many distinct Churches, that *by the Cross of Christ, they are all reconciled to God in one Body.* Eph. 2. 16. And when he says of *Baptism*, which, being duly received in any Church, makes a man free of all other Christian Churches, that *by one spirit, we are all baptized into one body, whether we be Jews or Gentiles*, 1 Cor. 12. 13. And of the Unity of this Church, or Collection of all Believers, do those Scriptures speak, which represent all that are *in Heaven* and all that are *in Earth*, as *one whole Family.* Eph. 3. 15. As *one House-hold.* 1 Tim. 3. 15. and Gal. 6. 10. or, as *one City*, Heb. 12. 22. Whence accordingly all, who are at any time in this world, are said to *have their* * *Citizenship* or *Corporation in Heaven*, Phil. 3. 20. And all who are admitted into Christs Church here, to be † *Fellow-Citizens with the Saints*, and ‖ *Domesticks* with *Prophets*, and *Apostles*, and with all others, who are gone to God before. Eph. 2. 19. *What is the one Body*, * saith St *Chrysostom* on the words of St. *Paul, there is one Body?* *'Tis all believers, of every place*, saith he, *both those who now are, and who formerly have been, and who hereafter shall be.*

* Πολίτευμα. † Συμπολῖται. ‖ οἰκεῖοι. * Chrysost. Hom. 10. in Ep. ad Eph. c. 2.

And as to the Union of these Spiritual bodys or societies, both the Members of each particular Church, must keep Unity, or make one society with their own Church. And every particular and independant Church, with its Members, must keep Unity, and make one society, with all other particular and independant Churches. The Members keep Unity with their own Church, by *due dependance and subjection*, or by keeping subject and dependant on their own Lawful Bishops. And one particular Church, keeps Unity with all other independant and sister

ſiſter Churches, by *Fraternal Communion*, or *the Communion of Saints in the Holy Catholick Church* profeſs'd in the *Creed*; that is, by their readineſs to Unite with their Religious Aſſemblies, to own their Members, and to ratify their Church Acts, as if they were their own, or had been ſped by themſelves.

And this way of *fraternal communion*, as well as the other, of *keeping under the ſame viſible Governors by due dependance and ſubjection*, is a way to Unite them, not only as a Sect, who all hold and profeſs the ſame Doctrines and Opinions; but alſo as a *Society*, or as *one Body*. For by this bond of *fraternal communion*, they ſtand obliged, not only to *Unity of Doctrine*, as men of the *ſame ſect*; but to *unity*, as *of internal*, ſo of *external ſociety* and *incorporation*, as *fellow citizens*. For ſuch are the obligations, of *receiving mutually each others Member as their own free denizens*; of *admitting of their baptiſmal claims*, and *Church Priviledges*; of *Ratifying of their Church-Acts*, and *Cenſures*; of *Aſſociating* with their *Church ſervices*, and *Aſſemblies*; and of *ſtanding together*, as *one body* and *brotherhood*, for the ſame *common Tenets* and *Religious intereſts*, as if they were incorporated under the ſame *External Heads*, or were the members of the ſame Particular Church. And this is to unite them in the great things of ſociety; particularly of a *ſpiritual ſociety*, which lyes mightily in *communion in ſpiritual acts* and *offices*. And accordingly, *Uniting in the ſame* Sacraments, which are the Higheſt Acts of Church Communion, is ſet out for a way of Uniting all in *one body*, or *corporation*. *We being many, are one body, by being all partakers of that one bread.* 1 Cor. 10. 17. And *we are all baptized into one body*, 1 Cor. 12. 13. So that all Chriſtian Churches, who under * *one common Father*, as † *Domeſticks*; or under ‖ *one Lord* and *King*, as * *Fellow-citizens*; are incorporated upon *one Charter* or *New-covenant*, to live by the *ſame Laws*, and out of the ‖ *ſame Hopes*, and in enjoyment of the *ſame Church-rights and Priviledges*; and have one *common Form of Incorporation*, to *Naturalize* or *Enfranchiſe* them thereinto, *viz.* * *One Baptiſm*; are to tranſact as *one ſociety*, by *keeping up one fraternal Communion among themſelves*.

* Eph. 4. 6. & c. 3. 15
† Eph. 2. 19.
‖ Eph. 4. 5.
* Eph. 2. 19.
‖ Eph. 4. 4.
* Eph. 4. 5.

Now both this *Union of ſubjection*, towards their own Church and its Lawful Heads; and of *fraternal communion*, towards all other equal and independant Churches; all good Chriſtians are bound to keep up, unleſs ſome obſtacles happen in either, which are of force to put a bar thereto, or give diſcharge thereof. And ſuch obſtacles, either in our own Biſhops, or in other equal and independant Churches, are *Hereſy*, when once openly profeſs'd by them. Or, their *fixing unlawful Terms of Communion*, puting ſinful things into their ſacred offices, or not allowing any to Communicate with them, without believing, or profeſſing ſome falſe Doctrine, or partaking with them in ſome evil worſhip or thing.

thing. Or, *Tyrannical Usupation on their Brethrens Liberty*, not admitting other Churches to their Communion, unless they will give up their own rights and freedoms, and become their Subjects. When such exceptions lye against any Bishops, or against any Churches, they have lost their claims of union. But all *Church-Members* are bound, I conceive, by all the numerous, and earnest commands, of *keeping Unity*, to continue subject to their Lawful Bishops; as all Churches are by the same, to keep up Communion with other Churches; if they cannot produce any such just obstacles in bar thereof.

Now *Schism*, is *a sinful breach of this union of Church Society*. Either, in *the Members of any particular Church*, when they unjustly *break off their subjection and dependance upon their own Church*. Or, in any *Particular Churches*, when they unduly *break off Fraternal Communion with other Churches, denying to Assemble with them, or Communicating with such, as stand Excommunicated by, or have made a Schism from them.*

First, *One* Great way of *Schism*, is in respect of *Particular Members*, when, against the Gospel duty and Commands of Unity, they unduely *throw off their subjection and dependance upon their own Bishops, and break off from the Unity of their own Church.*

One way of Uniteing Societies, or Bodys of Men, is *by uniteing them under the same Heads*. They are all *one Body*, and Members one of another, as keeping under, and being United to the *same Head and Governor*. Thus, of the Association of *Man and Wife*, which is the Original Society, and makes a Family, which is the ground work of all other Societies, it is said, that *they two are one*, Eph. 5. 31. because *the Husband is the Head of the Wife*, v. 23. And so likewise of * *Christ and his Church*, that *they are one*, Eph. 5. 31, 32. because *he is the Head of his Church*, v. 23. And one way, whereby, as St. *Cyprian* observes, our Lord sets off the *Uniting of his Sheep, as one Flock*; is by uniting them under himself, as ‖ *the one Shepherd*, Joh. 10. 16. 'Tis the joint-union and dependance, on one Master of the Family, which makes one House; and on one General, which makes one Army; and on one KING, which makes one Kingdom. And so on one and the same Church-heads and Governours, which makes one particular Church. For the Apostle compares the *Union of many Persons*, into *one Church* or *Politick Society*; to the Union of *many Members*, into *one Natural Body*, 1 *Cor.* 12. Which Union, is made by the adherence and dependance of the Members, on the *Natural Head:* For the several Members, are no longer one Body, nor one with each other, after once they are cut off, and parted from it. *As to the Unity, we take a Body, when the Apostle says there is one Body, for that which is under one Head. So that, if there be but one Head, there is but one Body*, saith * St. *Chrysostom.*

* Eph. 4. 4, 15, 16

‖ Ad quam unitatem redigens Ecclesiam Suam, denuo dicit, & erit unus Grex & unus Pastor, *Cyp. Ep.* 69. *p.* 182.

* Hom. 10. in Ep. ad Eph. c. 4.

The *Union of the Church* therefore, as *one particular Society*, which *Schism* breaks, consists chiefly *in keeping united to Church-Heads and Governours*. Church-Rulers, are the *Heads*, which make the several *Parts* one with another; or, as the Scripture sometimes speaks, the *Joynts and Ligaments*, which tye the respective *Members*, and compact the whole Body together. *The whole Body* of the Church, saith St. *Paul*, *is fitly joyned together, and compacted by that, which every Joynt*, i. e. each Pastor or Church-Governour, *supplies*. Eph. 4. 16. *And we are all the Body of Christ, and Members in particular*, as he says again, as we are *under the same Governours* which he has set over that *Body*, having *in the Church* set, as *first Apostles*, so after them *Governments*, viz. Bishops and Presbyters, for the standing Governance and Administration thereof, 1 *Cor.* 12. 27, 28.

More particularly, the *Heads of Union* in any *Church-societies*, are the *BISHOPS in their respective Churches*. * *They are the Head of the Body of the Church; as Presbyters and Deacons are as the Hands thereof*, as *Zonaras* observes on the 55 and 56 *Canons of the Apostles*. For, since the death of the *Holy Apostles*, the Bishops are the chief spiritual Heads, and the ordinary and standing Governours of Christ's Church. They, above all others, are *those* * *Guides* or *Rulers*, whom the Members of the Church are call'd *to remember and obey*, Heb. 13. 7. 17. The ‖ *Angels of the Churches*, unto whom, as the Heads thereof, our Lord directs himself, when he sends the several *Letters to the Churches*, Rev. 2. 1, 7, 8, 11, *&c.* They stand to head the Members of *Christ*, and to unite and compact them together, under him *the chief Bishop*; appearing at the Head of their respective Churches, as his *Deputies*, who represent his Person, and supply his place; acting, * *in the Person of Christ*, as St. *Paul*; or *vice Christi*, *in his place or stead*, as ‖ St. *Cyprian*; whom we ought to respect, *as the Lord himself*, as St. *Ignatius* † says.

* Ὁι μὲν ἀρχιερεῖς κεφαλὴ τῆς ἐκκλησίας σώματος λογιζόμενοι, οἱ δὲ πρεσβύτεροι καὶ διάκονοι χειρῶν σώζοντες τύπον, Zon. in Can. 55. & 56. Ap. vid. & Can. Ap. 34.

* ἡγούμενοι.

‖ Rev. 1. 20.

* 2 Cor. 2. 10.

‖ Ep. 59. p. 129.

† ὡς αὐτὸν τὸν κύριον, Ignat. Epist. ad Eph. pag. 21.

So that for Church-members *to keep the Union of any Church, is to keep subject and dependant on him, who is the lawful Bishop thereof.* Thus, St. *Ignatius* makes * *mens return from Schism to the Unity of God, to lye in their return to the subjection and consistory of their lawful Bishop.* They make the Church or one Body, who hold on Communion, and keep one with him, and with those Presbyters and Deacons, who adhere

* πᾶσιν ὧν μετανοοῦσιν [μερισμῷ] ἀφίει ὁ κύριος, ἐὰν μετανοήσωσιν εἰς ἑνότητα θεοῦ καὶ συνέδριον τοῦ ἐπισκόπου, Ignatius Epist. ad Philad. pag. 43. Ed. Voss.

to

to him, and officiate under him. *The Church*, saith * St. *Cyprian*, *is a People united to their Bishop, or a Flock adhering to their Shepherd. Whence you may know, the Bishop always to be in the Church, and the Church to go along with the Bishop.* And they break off from the Unity of the Church, who break off from him; and they go to set up another Church, if they go to set up another Bishop against him. ‖ *If any are no longer with the Bishop*, says the same St. *Cyprian*, *they are no longer of the Church.* And *to* † *consent to the setting up of another Bishop, is the same, as to consent to the setting up of another Church*, says he to those *Confessors at Rome*, who had agreed to the setting up of *Novatian* against *Cornelius*. Thus is the *one* Bishop, at the head of his Clergy and People, to unite and keep together a *Christian Church*, all the Oblations whereof are to be in his Communion, and with his Allowance; as the *one Altar* among the *Jews*, was to keep together the *Jewish Church*. For they were to have but * *one Altar of Burnt-offering* at *Jerusalem*, whither *all were to come for Sacrifice*; and were *forbid to set up an Altar* any where else. And because of his being set for the same purpose of Unity, as that was; therefore is the Bishop and his Communion, * call'd *unum Altare*, the *one Altar*; and making an *Anti-Bishop*, is call'd setting up *aliud Altare*, *another Altar*, in the Ancient Language.

And therefore in pressing the great duty of *Unity* on the Ancient Christians, the Fathers enjoyn them most strictly to stick to their Bishops. This is done by St. *Cyprian:* and before him by *Ignatius*, that blessed Martyr and Contemporary of the Apostles. ‖ *Take care all of you*, says he, *to follow the Bishop*; ---*wheresoever the Bishop appears to be, there let the Multitude be with him: Like as wheresoever Christ goes, the Catholick Church goes too.* † *Let my part be with those*, says he again, *who keep subject to the Bishop; yea, let my Soul be pawn'd for theirs. As many as are God's and Jesus Christ's, keep with the Bishop*, * says he in another place, pressing them to Union, and warning them against Schism. And because the *Church* is to be but *one*, therefore there is to be but one Bishop in a Church, for the Members all to adhere to, or for the

* Illi sunt Ecclesia, Plebs Sacerdoti adunata, & Pastori suo Grex adhærens. Unde scire debes, Episcopum in Ecclesia esse, & Ecclesiam in Episcopo. *Cyp. Ep.* 66. *p* 168.--Ecclesia super Episcopos constituatur, *Id. Ep.* 33. *p.* 66.

‖ Et si qui cum Episcopo non sint, in Ecclesia non esse, *Cyp. ubi supra Ep* 66. p. 168.

† Vos--alium Episcopum fieri consensisse, *id est*, quod nec fas est, nec licet fieri, Ecclesiam aliam constitui, *Cyp. Ep.* 46. p. 89. *So, of* Novitianus *setting up his* Pseudo-Bishops *in other Churches, he says*, Humanam conatur Ecclesiam facere, post Dei Traditionem, *viz. After those Ordain'd in the Churches by Apostolical Succession*, Id. Ep. 55. p. 112. Ed. Ox.

* Deut. 12. 4, 5, 13. 14.

* Ignat. Epist. ad Philad. p. 41. & Cyp. de Unitate Eccl. p. 116. & Ep. 43. p. 83.

‖ Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστῷ τῷ πατρὶ· ὅπου ἂν φανῇ ὁ ἐπίσκοπος ἔχει τὸ πλῆθος ἐκεῖ. Ὥσπερ ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία, Ignat. Ep. ad Smyrnæos, p. 6. † Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις, καὶ μέρος αὐτῶν μοί τὸ μέρος κεῖσθαι ἐν θεῷ, Id. Ep. ad Polycarp. p. 14. * Ὅσοι γὰρ θεοῦ εἰσιν, καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσίν, Ep. ad Philad. p. 40.

Body to associate and unite with. This was, and ought to be the Ecclesiastical Rule, as was ‖ affirmed by *Cornelius*, saying, *there ought to be but one Bishop in a Catholick Church*: And as is also declared † by the *Great Council of Nice*.

‖ Ἕνα ἐπίσκοπον ἐν καθολικῇ ἐκκλησίᾳ εἶναι δεῖ, Ap. Euseb. l. 6. c. 43. † Can. 8.

Now, as the *Union of any Churches*, lyes mainly in *keeping united to the Bishops*: So *Schism*, which is a breach of Union in those Churches, will lye chiefly *in breaking off unduly and dividing from them*: Especially, in *setting up of opposite Bishops*, or in making a *second Bishop* in a Church, against a *former Orthodox* and *Rightful Bishop yet living and claiming*, which makes a most plain, and consummate Schism. For, in the same Church, two opposite Bishops, are two opposite Heads. And two Heads, will make two Bodies; those who set up the New One against the Old, as likewise all they who afterwards come over to him, making a New Body under him; which apparently destroys Union, and makes two out of one. And thus, we see it doth in all Societies. If an Opposite General, is set up by a mutinous Party, it divides the Army; or if an opposite King is set up in a Realm, it makes a Sedition, and divides the Kingdom. Or, if the same is done in a College, a Family, or other Societies, as well as in a Church, opposite Heads do unavoidably make opposite Bodies, and visibly destroy the Unity of any Society, by breaking into two Societies, or into as many, as there shall be opposite Heads thereof.

Accordingly, the Ancients place the *Schism* of *Church-Members*, in *breaking off from Rightful Bishops*, or *setting up others in the same Church against them*. Thus, in the *Apostolical Canons*, the *Schism of Presbyters*, of other Clergy, or *Laicks*, *is expressed by their setting up another Altar, and assembling separately, in contempt of the Bishop*. So also the *Council of Carthage* declares, concerning any * *Presbyters*, who should *do the same*, *after they had been sentenced* and *segregrated by their Bishops*, that therein they are *Makers of Schisms*. And the *second General Council* rejects men as *Schismaticks*, † *tho' they give out that they confess the Right Faith*, *if they assemble and hold Congregations*, *in opposition to their Canonical Bishops*. ‖ *Hence*, says St. *Cyprian*, *come Schisms and Heresies*, *because Men envy*

* Καταφρονήσας τῆ ἰδίᾳ ἐπισκόπῳ, χωρὶς συναγωγῆς, ἢ θυσιαστήριον ἕτερον πήξῃ, Can. 31.

Ap. * Ἠγήσανται ὀφείλειν κεχωρισμένως ἄλλα τῷ θεῷ προσφέρειν, ἢ ἄλλο ἀνοσθεν θυσιαστήριον ἐπιθεῖναι---χάσμα ποιῆσαι, Can 10. Conc. Carthag. † Πρὸς δὲ τύπῳ, καὶ τοῦ τὴν πίστιν μὲν τὴν ὑγιῆ προσποιουμένους ὁμολογεῖν, ἀποσχιζέντας δὲ καὶ ἀντισυνάγοντας τοῖς κανονικοῖς ἡμῶν ἐπισκόποις, Concil. Constant. Can. 6. ‖ Hinc ad Hæreses & Schismata profilitur, dum obtrectatur Sacerdotibus, dum Episcopis invidetur, cum quis aut quæritur non se potius ordinatum, aut dedignatur alterum ferre præpositum, *Cyp. de Zelo & Livore p.* 223. Hæc sunt initia Hæreticorum, & Ortus atque Conatus Schismaticorum, &c. ut sibi placeant, & præpositos superbo tumore contemnant. Sic de Ecclesia receditur, &c. *Id. Ep.* 3. *p.* 6.

and

and contemn their Bishops. * *They have risen, and do rise from this,* viz. *from some proud Persons presumptuous contempt of the Bishop, who is one, and presides over the Church.*

* Inde Schismata & Hæreses obortæ sunt, & oriuntur, cum Episcopus, qui unus est, & Ecclesiæ præest, superba quorundam præsumptione contemnitur, *Cyp. Ep.* 66. p. 167.

Especially, if they set up an Anti-Bishop, and oppose a *second* Bishop to the *first*, or to one Canonically Ordained already, and rightfully possess'd of the same Church. This was the Case of *Novatianus*, whom the *three Italian Bishops*, which he call'd to *Rome* for that purpose, ordained *Bishop of Rome against Cornelius*, who was already the Rightful and Canonical Bishop of that place. This setting up of Anti Bishops, St. *Cyprian* tells them, is erecting *an* * *Adulterous Head*, (a second Bishop being no more to be admitted to the same Church, than a second Husband to the same Wife, whilst the former lives:) and a *spurious* or † *adulterate Chair*. And bids them know, that ‖ *after once a Bishop is lawfully made, and Ordained in any Church, they can no ways set up another Bishop against him in the same place.* He calls it erecting * *unlawful Priesthoods*, and opposing against the *True Altar* and *Holy Sacrifice*, a † *False* and ‖ *Profane Altar*, & * *Sacrilegious Sacrifices*. And he aggravates the *Novatian Schism*, by saying, they had † *not only broke off from the Bishop and Church*, but *had proceeded against the Ordinance of God, and Catholick Unity, to set up against him another Bishop, an adulterous and contrary Head.* And on like *setting up of Anti-Bishops, after others were first in place*, ‖ *Optatus* Charges *the Donatists with Schism afterwards.* These setters up of opposite or Anti-Bishops, first break off themselves from their own Bishop, before they can set another up against him. And being broke off from their Bishop, they are broke off from the Church, which is *in Episcopo*, as I shewed before, or *goes along with the Bishop*; those Members only making the true Body, which adhere and keep to the Head; and those * *ceasing to be any longer of the Body, who are separated from the Head.* And therefore these *opposite* or *Anti-Bishops*, and *opposite Altars*, that *blessed Martyr* still says are † *foris*, and ‖ *extra Ecclesiam*, and have

* Adulterum Caput, *Ep.* 43. p. 86.

† Adulteram Cathedram, *Id. Ep.* 68. p. 177.

‖ Agnoscant atque intelligant, Episcopo semel facto, & Collegarum, & Plebis Testimonio & Judicio comprobato, alium constitui nullo modo posse, *Cyp. Ep.* 44 p. 86.

* Illicita Sacerdotia, *Ep.* 69. p. 180.

† Falsa Altaria, *Ep.* 69. p 180.

‖ Prophanum Altare, *Ep.* 3. p. 6.

* Sacrificia Sacrilega, *Ep.* 68. p. 177. & *Ep.* 69. p. 180.

† Non tantum radicis & matris finum atq; complexum recusavit; sed etiam gliscente & in pejus crudescente discordia, Episcopum sibi constituit, & contra Sacramentum semel traditum Divinæ Dispositionis & Catholicæ Unitatis, adulterum & contrarium Caput extra Ecclesiam fecit, *Ep.* 45. p 86.

‖ --Majorinum post Ordinationem Cæciliani ordinaverunt, Schisma facientes. -- Consequens erit eosdem fuisse Authores Schismatis, *Optat. l.* 1. p. 40. *Ed. Par. Albasp.*

* Si qui cum Episcopo non sint, in Ecclesia non esse, *Cyp. Ep.* 166. p. 68. † *Ep.* 3. p. 6. & *Ep.* 55. p. 104. ‖ *Ep* 43. p. 84. & *Ep*, 45. p. 86.

* *Ep.* 43. p. 84. & *Ep.* 3. p. 6. * receded *ab Eccleſia*; that is, *are not within*, but *without the Church*.

Now from this Account of Church-Union in any particular Churches, and of Schiſm, which lyes in the unjuſt Breach thereof, I ſhall obſerve theſe three Things.

1. *Firſt*, That when a ſecond, or oppoſite Biſhop, is ſet up in any Church againſt a former Orthodox one, who is ſtill Biſhop thereof, *the Anti-Biſhop, and they who ſet him up and adhere to him, make the Schiſm.* For the other, with his Adherents, as the ſame Head and Members abide ſtill where they were, and are ſtill the ſame Church. But the Anti-Biſhop and his Followers, *are gone out from them*, which * *Optatus* gives as a plain Proof againſt the *Donatiſt* Biſhops, that *the Schiſm lay at their doors*. They have broke themſelves off, and by erecting themſelves into an oppoſite Head and Body, make a new and oppoſite Church. † *Conſenting to ſet up another Biſhop, they conſented therein to ſet up another Church*, as I obſerved before from St. *Cyprian*. So that they rend that Body, which, by keeping wholly to one Biſhop before, was but *one*, into ſeveral pieces, and break one Church into *two* Churches.

* Schiſma apud Carthaginem a veſtris Principibus factum. ---Non enim *Cæcilianus* exivit a *Majorino* Avo tuo; ſed *Majorinus* a *Cæciliano*, Optat. Milev. *l.* 1. *p.* 38. *Ed. Par. Albaſpin.*

† Alium Epiſcopum fieri conſenſiſſe, id eſt, quod nec fas eſt, nec licet fieri, Eccleſiam aliam conſtitui, *Cyp. Ep.* 46. *p.* 89.

This, I ſay, they do, if the former Biſhop is *Orthodox*. For if he is Heretical, Hereſie, as I ſhall ſhew, diſſolves the Union, and cancels the Obligation of Adherence between ſuch Head and Members. They are bound to own him as their Head, and to be one with him as his true and genuine Members, whilſt he is at the Head of Chriſtian Doctrines, and neceſſary Truths; but not when he falls off from them, into damnable Hereſies and Unchriſtian Errors.

And if he is ſtill the *rightful Biſhop of that Church*. If he *voluntarily quits his Right*, and Relation to them, and gives it up by his own Reſignation, they are no longer bound to adhere to him. For theſe Unions and Dependances, are contracted by the conſent of Mens own Wills, and are kept up betwixt theſe Heads and Members, not by natural, but voluntary Communications. So that, if a Biſhop throws up his own Relation, and will no longer preſide over them, as Head of a Church; they are no longer bound, to keep in Dependance and Subjection, or to ſtick to him, as Members thereof. Or, if he loſes it againſt his Will, by a juſt ſentence and deprivation, that alſo diſcharges the Members from their Union and Dependance, and ſets them free to receive, and to unite themſelves to another in his place. But if neither *Death* has put an end to his Relation, nor *he has thrown it* up by his own Reſignation, nor is *deprived* thereof by the *finiſhing of a Regular Proceſs* and *Synodical Sentence* againſt him; he is ſtill the Biſhop of

of his CHURCH, and will bar and keep out any other Person from being Ordained a Bishop over them. * *A Bishop can by no means be constituted in that Church, whose own Bishop is yet alive, and stands vested with his proper Honour, unless of his own accord he renounce his Bishoprick.* And as to making a vacancy by deprivation, *it behoves first, that the cause of him, who is to be cast out of his Bishoprick, be canonically examined, and the Process against him be fully brought to an end. And then, after he is canonically deposed, another may be promoted to his Bishoprick,* say the *Fathers* in the *Council of Constantinople.*

* Τοῦτο ὁρίσαι ἀναγκαῖόν ἐστι. τὸ μηδενὶ τρόπῳ ἐπίσκοπον καταστῆναι ἐν τῇ ἐκκλησίᾳ, ἧς ἔτι ὁ προεστὼς ζῇ, καὶ ἐν τῇ ἰδίᾳ συνίσταται τιμῇ, εἰ μὴ αὐτὸς ἑκὼν τὴν ἐπισκοπὴν παραιτήσεται. χρὴ γὰρ πρότερον τὴν αἰτίαν τοῦ μέλλοντος τῆς ἐπισκοπῆς ἐκδιωκεσθαι κανονικῶς ἐξηταζομένην εἰς πέρας ἀγεσθαι, εἶθ' οὕτω, μετὰ τὴν αὐτοῦ καθαίρεσιν ἕτερον ἀντ' αὐτοῦ εἰς τὴν ἐπισκοπὴν προβιβάζεσθαι. Concil. Constant. 1 & 2 Dict. Can. 16.

But if even a Synod of Bishops shall deprive an Orthodox Bishop of any Church, for adhering to the Truths, or Commands of Christ; he is Christs true Bishop still in that Church, and his faithful Peoples spiritual Head, for all that unjust sentence. For Christ stands by him, who stands by his Doctrines and Precepts; and unjust Depositions on these Accounts, have no more validity in his sight, than unjust Excommunications for the same Accounts have, as has been already shew'd. But, if there is no Interposition of Synods, but a mere Deprivation of State, that will much less do it. For there is a spiritual Subjection and Dependance of People to their Bishops, especially to such as suffer for adhering to Christian Truths or Precepts, which the civil State cannot break or dissolve. Christ himself, by his Institution, has made a spiritual Relation between them, and antecedently obliged his People to this Union and Adherence to them, as they are *vice Christi*, his *Ministers* and *Vice-gerents*, as St. *Cyprian* * says. Kings and Civil States, may come afterwards, and tye this spiritual Union and Adherence, faster on, by temporal Dependances and Enforcements. And what they lay on, they may take off again. But the spiritual Relation and Obligations, do not depend on them, but on Christ himself. Religion lays them on, and leaves it not in the Power of any Prince, to cancel or discharge them. They stood fixed, whilst the Church was separate from the State, before any secular Powers came in to protect it; and will still continue, if they turn all their Power, to persecute and oppress it. Nor has our Lord left it to their courtesy, whether there shall be any spiritual Relation betwixt his People and their Pastors, whether they shall keep up their spiritual Relation and Dependance, and he shall have a Church on Earth, or no; as is before discoursed more at large.

* Ep. 59. p. 129. Ed. Ox.

The Learned Author, of the *Vindication of Their Majesties Authority in filling the vacant Sees*, * owns the Advancement of *George the Cappadocian*

* p. 19, 20.

docean into the place of *Athanasius*, to have been *Schismatical*, and *an Usurpation and Breach of Catholick Communion*. The setting up of this Anti-Bishop, was by a *Deprivation of State*. For *Constantius took away the Churches from Athanasius* and his *Adherents*, which is the State-way of depriving Bishops; and gave them to *George the Anti-Bishop* and his *Adherents*. Nay, he sends an *Edict*, to the *Senate and People of Alexandria*, * requiring them *on their Allegiance*, (instead of sticking to him as their spiritual Head, with the Affection and Dependance of Members;) with their *united Force, to persecute Athanasius*. And *made it criminal in any Persons*, as *Sozomen* † relates, *to harbour or conceal him*. And accordingly, the *Imperial Ministers* and *Praefects*, violently drove *him* and the *Orthodox* out of the Churches; and, by extream Force, put *George* and the *Arians*, in possession thereof: And, having placed this *Anti-Bishop* upon his Throne, with all secular Cruelties and barbarous Usage, compell'd the Clergy and People to acknowledge and submit to him. It was also brought about by *Deprivation of Synods*. For after the *Sardican Synod*, which restored him, *Athanasius* had been again deposed, both by the *Synod of Arles*, and afterwards by the *Synod of Milan*, wherein, besides a few from the *East*, *above three hundred Bishops of the West* met, as *Sozomen* * says, *and condemned him*. And the setting up of *George* against him after this, was in a Synod, *viz.* the *Synod of Antioch*, ‖ which *declared the Uncanonicalness of his Restitution, and Ordained George*, as a former Synod at that place had Ordained *Gregory* before, *to be Bishop of Alexandria in his Room*. These, indeed, as the Author of *the Vindication* * suggests, were *Heretical Synods*. And *Dionysius of Alba, Eusebius of Vercelles, Paulinus of Tryers, and Rhodanus*, and *Lucifer*, who at *Milan* protested *against their Proceedings*, declared, that, thro' *Athanasius, the Emperor and the Arians his Enemies, were striking at the Catholick Faith*; *which the event of things*, and *the Proceedings* afterwards in the *Synods of Ariminum and Seleucia, verified*, as *Sozomen* * observes. But in way of external Judicature, the Deprivation, tho' of *Heretical Synods*, must at least carry with it as much Plea, as Deposition by *no Synods* can pretend to; there being more shew of Ecclesiastical Authority, in Acts of Heretical Synods, than in none at all.

* Athan. Epist. ad Constan. Imp. p. 695. & Ep. ad Solit. p. 843.

† Hist. Eccl. l. 4. c. 10. p. 549.

* L. 4. c. 9. p. 546.

‖ Soz. l. 4. c. 8. p. 546

* p. 19.

* L. 4. c. 9. p. 546.

But for all this Deposition, both by the Imperial Edicts, and Synodical Sentences, since the true Cause thereof was his firmness and constancy to the Catholick Faith, *Athanasius*, as the foresaid Author owns, still kept on his spiritual Relation, and the People their spiritual and Religious Obligations to, and Dependance on him. So that *George*, as he * says, was an *usurping Invader, a breaker of Catholick Communion*, and a Ring-leader of a *Schism in the Catholick Church*, when he set up against him. And the same it would be, in the case of any other Bishop deprived by the like Authority, for his Fidelity and fixt Adherence, to any other

* P. 19. 20

other Truths, or Laws of *Chriſt*. For his faithful Biſhops muſt ſtick to him, in all other Points of Chriſtian Truth and Practice, as well as in the Orthodoxy of the *Nicene Faith*. And that againſt the Deprivations, of all *other States* and *Synods*, as well as of the *Arians*. And their ſticking to Chriſt in theſe Points, can give no liberty to their Clergy and People, to break off from them. Their ſtedfaſtneſs therein, muſt tye all faithful Members faſter to them; but can never be expounded, as a conſcionable diſcharge of their ſpiritual Obligations, and Dependance on them.

If a Schiſm is made in a Church then, by a defection from the rightful Orthodox Biſhop thereof, laid aſide, either by a Civil State or Eccleſiaſtical Synod, only for his faithful Adherence to the Doctrines, or Laws of *Chriſt*; or by turning over to an Anti-Biſhop, ſet up againſt him: 'Tis plain, the Anti-Biſhops, with their Makers and Adherents, make the Schiſm. They were all Members of the one Body, whilſt they kept ſubject and united to the Rightful Biſhop, who is the Head of it. But when they broke off from him, they divided themſelves from the Body; and formed themſelves under an oppoſite Head, into a new and oppoſite Body. But he, and his Adherents, ſtill preſerve the Unity of the true Body. The breakers off, make the Diviſion; but they, preſerve their Union. As *thoſe Branches* do, * which *ſtill grow to the Tree*, when others are broke off from it; and *thoſe Streams*, which *ſtill communicate with the Fountain*, when others are ſtopt; and *thoſe Rays*, which *keep connected to the Sun*, when others are interrupted: Which Similitudes, St. *Cyprian* makes choice of, to ſet off the *Unity of the Church*, and to ſhew that they preſerve this Union, who keep *to the ſame Head and Origine*. What they do therefore in theſe Caſes, by ſticking to each other as they did before, when others break off, is not to make the Schiſm, but only not to follow and run into it. And they are no more chargeable with the diviſion for this, than the General and his faithful Souldiers would be in an Army, for not going over to the Mutineers; or than a King and his Loyal Subjects would be in a Kingdom, for not turning over and ſubmitting to the Rebels. But as the Anti-Biſhops and their Party make the Schiſm, by departing from the lawful Head and true Body, they muſt amend it by returning to it: And they ſtand anſwerable to God, ſo far as I ſee, for all the Guilt, and ſad Conſequences and Effects thereof, if they refuſe ſo to do.

* Eccleſia quoque una eſt, quæ in multitudinem latius incremento fœcunditatis extenditur: quo modo ſolis multi radii, ſed lumen unum: Et rami arboris multi, ſed robur unum tenaci radice fundatum: Et cum de fonte uno rivi plurimi defluunt, numeroſitas licet diffuſa videatur exundantis copiæ largitate, unitas tamen ſervatur in origine. Sic in Eccleſia, *tho'* radii, rami, & rivi, *be moſt Numerous*, unum tamen Caput eſt & Origo una, & una Mater Fœcunditatis ſucceſſibus copioſa, *Cyp. de Unit. Eccl. p.* 108.

2. *Secondly, The Unity of any Church doth not go with the greateſt*

Numbers: but when a Schism is made by a defection of Members from their spiritual Head, and setting up of Anti-Bishops, the Schism is still the same, how numerous soever the Members are that break off. For breaking off from their rightful Head and Governour, as I have shewn, makes the Schism: And then, the greatness of the Nnmber of those who do so, can only make it a greater Schism. Number in Schism, or in any other ill thing, may add Confidence, and leave less Hope of reclaiming those who are engag'd therein. For *Multitude*, as the *Antient Author of the* * *Comment* on St. *Matthew*, printed among the Works of St. *Chrysostom*, observes, is the *Mother of sedition, and of contumacy and incureableness therein*; *whereas Paucity*, or Smalness of their Number, *is the Mistress of Discipline*. But it doth not lessen the Guilt, nor alter the Nature of it, but Schismaticks are answerable for their Schism, be they never so many of them.

* In Mat. Homil. 1. in cap. 1. ver. 7. in verba *Solomon* genuit *Roboam*.

That which makes any meeting of Orthodox Christians, offering up a regular and establish'd Service, to be *in the Unity of the Church*, is their meeting under one, *who officiates therein according to their own Bishops approbation and allowance*. For the *Unity of the Body* lyes in *keeping one with him*. And the Catholick and Canonical Rule, as I shall * afterwards shew, of keeping one with them, is by *celebrating all Publick Offices and Divine Service, with their allowance and approbation*. So that, where any Presbyters, or Deacons perform the establish'd Offices, according to the mind of their own Orthodox and Rightful Bishops; they officiate in the Unity of the Church, though it be but to a few, and to those met in Corners. And where any others celebrate their Offices, without the Licence, and against the Approbation of their own Orthodox and Rightful Bishops; they officiate in a Schism, though it be among the fullest Congregations, and with secular encouragements, and in the publick Authorized Churches. The having their Orthodox and true Bishops Approbation and Concurrence, makes them no Schismaticks, and their Meetings no Conventicles, when *Conventicle* notes, not a *small*, or *secret*, but *a schismatical Assembly*; as it always doth, when it is a Word of Infamy and Reproach. * *The Canon counts it a Conventicle, when any Minister in a private Oratory, against the allowance and approbation of him, who is chief Priest in the Country*, says *Balsamon* on the *Canon forbidding Ministrations contrary to the Bishops mind and approbation*.

* Part 3. Chap. 5.

* Παρασυναγωγὴν ὁ κανὼν ἡγεῖται το ἱερουργήσαι τινα ἐν ἐυκτηρίῳ οἴκῳ παρὰ γνώμην τοῦ κατὰ χώραν Ἀρχιερέως, Balsamon in Can. 31. Concil. in Trullo.

And it has not been so strange a sight in the World, as every good mind would wish it had, *to see Schismaticks from the Body make a more Numerous Party, than those, who keep united to it*. In the Division of *Israel* from *Judah*, under *Jeroboam*, the *Israelites*, who fell off from the

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One Altar at Jeruſalem, to *other Altars of their own erecting*, were guilty of the Schiſm: Tho' they who ſtuck to that one Altar, were but *two Tribes*; and thoſe defectors who broke off from it, were *Ten*. The *Arians*, as they were *Hereticks* for ſubverting the true Faith; ſo likewiſe were they all *Schiſmaticks*, by breaking off from the Communion of their Rightful Biſhops, as of *Athanaſius* at *Alexandria*, of *Paulus* at *Conſtantinople*, of *Lucius* at *Adrianople*, of *Aſclepas* at *Gaza*, of *Marcellus* at *Ancyra*, &c. and by enjoyning all every where to break Communion with them, and to receive and communicate with thoſe Anti-Biſhops, whom they had ſet up againſt them. And in the *Patriarchate of Alexandria* more particularly, the *Meletians*, who before had made a Schiſm in that Church, fell into their Party; as * *Schiſm, to maintain it ſelf*, too often, yea *always*, ſays St. *Jerom*, *takes up with, and ends in Hereſie*. But theſe *Arians* who made the Schiſm, were abundantly more Numerous, than thoſe faithful Chriſtians, who kept to the Unity of the Catholick Church; *the whole World at one time groaning*, as * St. *Jerome* ſays, *and admiring to ſee it ſelf turn'd Arian*. Again, the *Donatiſts* were notoriouſly guilty of the Schiſm made in the *African Churches*. But yet, when they over-run *Africk*, they could glory and vaunt themſelves in their diffuſeneſs, and in the greatneſs of their Number. So that Schiſm is compatible, with the greateſt Numerouſneſs of Adherents, if that Number is of Men combined together againſt their Orthodox Rightful Biſhops; and the Unity of the Church, with the ſmalleſt Numbers, if that Number is of Members, that conſtantly adhere to them.

* Nullum Schiſma non ſibi aliquam confingit Hæreſin, ut recte ab Eccleſia receſſiſſe videatur, *Hieron. Comment. in Ep. ad Tit. c.* 3. in verba Hæreticum hominem, &c.

* *Hieron.* adv. *Lucifer*, p. 98. b Ed. Col.

And this may likewiſe appear from thoſe *Similitudes*, of the Unity betwixt the *Head* and *Members*, the *Tree* and *Branches*, &c. whereby the Ancients ſet out the *Unity of the Church*. For be the Branches more or fewer, which keep united to the Body, they make the Tree. And be the Members few or many, which ſtick on to the Head or living Trunk, they make the Body. And ſo, be their Numbers greater or leſs, do the Adherers to the Orthodox Rightful Biſhop, make the *one Church*.

Indeed, as the Root has the Branches; ſo the Biſhop, has the Clergy and People, virtually in himſelf. That is, as he gets Proſelytes, he can make them Chriſtians; and out of theſe, he can Ordain Preſbyters, and Deacons; So to * *Head a Body of Clergy and People profeſſing Chriſtianity, which*, according to the ſenſe of the Primitive Fathers, *is a Chriſtian Church*. And thus a Biſhop, though appearing only with a few Members about him, will make a Church; and is qualified duly

* Eccleſia in Epiſcopo, & Clero, & in omnibus

ſtantibus ſit conſtituta, *Cyp. Ep.* 33. *p.* 66. *And ſpeaking of* the Biſhops, Prieſts, and Deacons, χωρὶς τούτων ἐκκλησία ὐ καλεῖται, ſays St. *Ignatius*, Ep. ad Trallian. p. 48.

to spread it, and to make it more Numerous: As the blessed Apostles did, when they set up at first to gather Churches; and as the first Bishops did also, who *were taken out of the first Converts*, and *Ordained* at the Head of them, *to be Bishops of those who* * *should afterwards believe.* So that the reducing of an Orthodox Rightful Bishop, to a comparatively little Number of Adherents, will not hinder him and his Followers from making up the *one Body*, and being the *one Church*. And as such, our Lord will *give ear to them*, as St. *Cyprian* observes, though they be *but two or three gathered together in his Name*, rather than to a greater Number of Schismatical Dividers. To this *Promise of his Presence*, with *two or three*, or such small Numbers, *our Lord premises*, says * he, that these *two or three* be in the Unity of the Church, and preserve *the Concord of Peace*. † *And shews himself thereby, to be more with two or three such Petitioners, than with a great Number of Schismatical Dividers.*

* Τὴν μελλόντων πιστεύειν, Clem. Ro. Ep. 1. ad Cor. p. 89. Ed. Ox.

* De unit. p. 112

† Ostendit magis esse se, cum duobus aut tribus unanimiter orantibus, quam cum diffidentibus plurimis, *Ib.* p. 113.

And if *Number of Adherents* will not, much less will any *Places of Assemblies*, make such Members, as are broken off from their Orthodox Rightful Bishops, to have the Unity of the Body with them, or to be the *one Church*. For since the Anti-Bishop, with his Followers, are all Members broke off from their true and lawful Head; they must needs be a Schism, though they assemble in the most Authorised Places, and Publick Churches. And since, in the Orthodox and Rightful Bishop with his Adherents, we see the Members keeping united to their Head, they musts needs retain that *Unity of the Body*, though driven to seek shelter in the Wilderness, or to meet in Corners. Such little Flocks, are still the one Church; though, like the first Christians, in the Persecution raised against them by the *Jews*, they are kept out of the *Temple* and all the publick *Synagogues*, and must be content to celebrate Divine Service, and hold their Religious Assemblies, * *in upper Rooms.*

* Acts 1. 13. & c. 20. 7, 8.

3. *Thirdly*, Therefore in *Pressing of Ecclesiastical Unity* on the Consciences of Men, *the Preachers of Peace and Unity must press them to keep united to their own Orthodox and Rightful Bishop, not to unite themselves to any other Bishop set up against him.* For the Unity, which they are bound in Conscience to keep up, is an Unity under him; so Unity, if rightly urged, will bind all to him, but rend none from him.

No Precepts occur more frequently in the *New Testament*, than those requiring *Love* and *Brotherly Charity*, and *Peace*, and *Unity* among Christians. And these are meant to tye them to each other, not only in their private Capacity and Converse; but as they are incorporated into a Spiritual Society, and, as so many * *live Stones* are to be cemented and

* 1 Pet. 2. 5.

and compacted into *one Holy Temple*; or, as ſo * *many Members*, are to be knit together and built up into *one Body* Politick, or Church. They are *call'd to Charity and Peace in one Body*, as St. *Paul* ſays, *Col.* 3. 14. 15. And the Chriſtian *Charity*, is to be a Charity that keeps Unity of Society, that *edifies*, and doth not divide the Church, 1 *Cor.* 8. 1. on which Account he ſays, that where the Members are acted by the Virtue, and ſhew *the care of Charity*, *there will be no Schiſm in the Body*, 1 *Cor.* 12. 25, 26. Its Work, is to compact, and *joyn together the Members*, *the Body edifying it ſelf in Love*, Eph. 4. 16.

* Rom. 12. 4, 5. & 1 Cor. 12. 12.

And to do this, or to keep them in united Corporations or Societies, they muſt keep them united, not only to one another, but to their Orthodox and Rightful Biſhops in the *firſt* place. That *Peace*, which muſt ſecure their Peace as an incorporate Society, muſt firſt bind them to be at Peace *with them*. And that Union, which muſt keep them one Society, muſt keep all dependant on, and united to them; and ſuffer none to break off, or divide from them. And that *Love* and *Charity*, which is to be the Ligament of a *Politick Body*, muſt bind the *Members to the Head*, or the *Subjects to the Governors*; and bar all Factious Combinations againſt them, or Defection to any others.

And therefore the Scripture-Precepts, of *Love*, and *Brotherly Charity*, and *Peace* and *Unity*, muſt *never be pleaded to draw men off from their own Orthodox Rightful Biſhop*, *but to make them cleave faſt to him*. And to call men to unite with an Anti-Biſhop, is not to call them to keep theſe Precepts, but to tranſgreſs them. And thus 'tis often repreſented by St. *Cyprian*. He * tells *the Contemners of their own Biſhops*, and *Adherers to Oppoſite Biſhops*, that they have none of that *Charity* which St. *Paul* requires, and without which † he declares to the *Corinthians*, that they would receive *no Profit by dying Martyrs*; becauſe ‖ *they have not kept to the Unity of the Church*. And gives the * *Setters up* of oppoſite and *profane Altars*, to underſtand, that ſo *they rebel againſt the Peace of Chriſt*, *and againſt the Ordinance and Unity of God*. That *they thereby* † *break the bond of the Lords peace*, *and violate Brotherly Charity*, *and rend Chriſtian Unity*. And to thoſe *Confeſſors at Rome*, who had ſided with the Schiſmatick *Novatian* againſt *Cornelius*, he ſuggeſts, how ‖ *therein they had ſeparated themſelves from the Flock of Chriſt*, *and from his Concord and Peace*. So that the breach and overthrow of theſe Chriſtian Duties, of *Fraternal Charity*, *Peace*, and *Unity*, muſt not be charg'd

* De Unit. Eccleſ. *p.* 113, 114. & *Ep.* 55. *p.* 114.

† 1 Cor. 13. 3.

‖ -- Exhibere ſe non poteſt Martyrem, qui fraternam non tenuit charitatem, *De Unitate Eccl. p.* 113.

* Sic Altare profanum foris collocatur, ſic contra Pacem Chriſti & ordinationem atque unitatem Dei rebellatur, *Ep.* 3. *p.* 6.

† Hinc Dominicæ Pacis vinculum rumpitur, hinc Charitas Fraterna violatur, hinc Unitas ſcinditur, dum obtrectatur Sacerdotibus, &c. *Cyp. de Zelo & Livore*, *p.* 223.

‖ — Dum voſmetipſos a Chriſti Grege, & ab ejus Pace & Concordia ſeparatis, *Cyp. Ep.* 46. *p.* 89.

charg'd on any, for adhereing to their true Head, and Orthodox Rightful Biſhop, but are juſtly chargeable on the other ſide.

As to the *firſt way of Schiſm* therefore, *viz. in particular Members breaking off unduely from the Unity of their own Church*, and from their *due Subjection and Dependance on their own Biſhops*, to omit other Inſtances thereof, 'tis plain a *Schiſm* is then made, *when Biſhop is ſet up againſt Biſhop in the ſame Church*. And the makers thereof, are the *New* or *Anti-Biſhop* and *his Adherents*, if the former Biſhop is *Orthodox*, and has not clogg'd his Communion with any *unlawful Terms*, or with requiring a *throwing up of Rights* and *Liberties*, and a *Submiſſion* to *Unrighteous* and *Uncanonical Uſurpations*. Yea, though ſuch former Rightful Biſhop, ſtand deprived by an Act of State, or even of a Synod; if what he is deprived for, be his firmneſs in ſticking, either to the Doctrines, or to the Laws and Commands of Chriſt; and what the other is ſet up for, be his eaſineſs in tranſgreſſing and forſaking them. So that in Religion they are Schiſmaticks, though the State eſpouſe them, and ſet them up for the civilly eſtabliſh'd and endowed Church. As the *ten Tribes* were in *Iſrael*, though the civil State formed that Schiſm; and the *Arians*, when they broke off from their Rightful Orthodox Biſhops, albeit they had the Emperors to back them; and the *Engliſh Schiſmaticks*, when, in the days of *the Great Rebellion*, they fell off, not only from their Biſhops, but from Epiſcopacy it ſelf, and were ſettled and upheld therein by the Uſurpers of that Time; and as the *Anti-Epiſcopal Church of Scotland* at this Day are, notwithſtanding all that Eſtabliſhment the ſecular Arm has given them. Yea, and nevertheleſs Schiſmaticks, though they can glory over the other, in having by far the greater Numbers; and in having ſole Poſſeſſion of the Publick Churches, and Places of Aſſemblies. And as the Anti-Biſhop and his Party, in ſuch Caſes make the Schiſm; it lyes on them, and they muſt be applyed to, to mend it. And the Goſpel-Precepts, of *Charity*, *Peace*, and *Unity*, if they are truly preſs'd, muſt be urg'd to make his own Adherents ſtick to the Rightful Biſhop, and to bring thoſe Members, who are broken off, to return to him: but are not truly enforced, but corruptly miſapplyed and perverted, even to call for what they directly forbid, if they are urged for uniting with the other ſide.

But whoever are guilty of making a Schiſm, it would be a moſt pious and praiſe-worthy part in any that ſhall cure it. And in the ſuffering ſide moſt of all, if, by over-looking their own perſonal and private Claims, and maſtering all private reſentments, as mortifyed and moſt publick ſpirited Men, they can make an end thereof by letting fall their own pretenſions. And why, will many good Minds, and ſincere Lovers of Peace ſay, ſhould they not do this for the Love of Peace, and for Religions ſake and the Churches? Their Adverſaries, indeed,

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can not have the face to ask it. And others, who may move better therein, would be modeſt in preſſing liberality on Loſers, and not go too far in urging them, who have ſuffered ſo much already from the Invaders, as if they had not taken enough from them, to fall upon themſelves and throw them what remains. Yet they think it would be a noble Pitch in Vertue, full of Glory and Goodneſs, if of themſelves they would prefer Publick Weal before private Paſſions and Advantages, and be full of Care for others, when that needs to be ſhewn in caring leaſt for themſelves. Which Heavenly-mindedneſs and publick-ſpiritedneſs, and Mortification to private Intereſts, God and the Church, they conceive, muſt needs take moſt kindly at their hands.

But as to this, the ſuffering Biſhops can not take this way of Cure, *by giving up their Claims*, where they are bound in duty to inſiſt on them. And that they are bound to do, as I have already ſhewn at large, in the forementioned Caſes. By their quitting there, they would ſurrender the Souls of their Charge, to become a Prey to Wolves and Seducers, and to be trained up in wicked and corrupt Doctrines, Prayers, and Practices. And this, is not to be true to their Paſtoral Truſts. 'Tis not faithfully to diſcharge their Cure of Souls, but perfidiouſly to throw it off. So that be they never ſo mortified, and negligent of themſelves, and zealouſly ſtudious of Unity and the Churches Peace; yet in Fidelity to Chriſt, and to the People whom he has entruſted to their Charge, they muſt hold on their ſpiritual relation, I conceive, and diligently diſcharge it the beſt they can at ſuch times; and not deſert, but ſtick to the Church, over which the Holy Ghoſt hath made them *Overſeers*.

Beſides, the exerciſe of their ſpiritual Miniſtrations is loudly call'd for in ſuch Caſes, and bound on them and the ſuffering Clergy their Brethren, by all the Powers and Characters of the Miniſterial Office; as I think may fully appear from what I have ſaid on that point before. And not only the continuance of their former Relation, as the true Biſhops ſtill of thoſe places; but this very exerciſe, muſt in conſequence keep up a ſchiſm in the Church, at ſuch times. For this exerciſe of their Miniſtrations, muſt be *in ſeparate Bodyes*. The ſtate, incorporateing and eſpouſing the Anti-Biſhops and their Adherents, will give them the Publick Churches: And Depriving and Perſecuting the other and their Followers, will alſo be ſure to keep them out thereof. So, their Miniſtrations, if they go on Miniſtring at all, as 'tis plain they ought, muſt be in ſeparate places and Aſſemblies. Yea, and by different ways of exerciſe: the ſpiritual adminiſtrations of one, being purely ſpiritual, in the way of a deſtitute and perſecuted; but thoſe of the other, being mixt, in the way of an incorporate and endowed Church.

And therefore in all the forementionꝰd caſes, where the ſuffering Biſhops

ſhops are ſtill bound, for the intereſt of Religion and of Souls, to inſiſt upon their Epiſcopal Claims and their Relation to their Churches, and, with their brethren of the other Clergy, ſtill to go on in a faithful diſcharge of their Miniſtrations; this way of Cure, can have no place. But as the Anti-Biſhops, by breaking off from them, and from thoſe Chriſtian Principles and Practices whereto they ſtand firm, have made the Schiſm; ſo they alone, by a Penitential return, are capable to mend it: It not admitting of Remedy in thoſe Caſes, and under ſuch ſtate of things, from any other hands.

And this may be ſufficient, as to the true and ſuffering Biſhops, and ſhew how little the Arguments, from the deſirableneſs and duty of Union, will affect them in thoſe caſes. When the Church is Rent by ſuch a deplorable ſchiſm, as the precedent diſcourſe ſhews *who make it*; ſo this, I think, is enough to ſhew *who can mend it*, and to whom alone the lovers of peace and unity are to apply themſelves for remedy at ſuch times.

CHAP.

CHAP. II.

Of the Schiſm of Particular Churches from other Siſter-Churches, by their rejecting of Fraternal Communion therewith.

BEſides this *firſt* way of Schiſm, *viz.* of *particular Members breaking off unjuſtly from the Unity of their own Church, by throwing off their due Subordination and Subjection to their own Biſhops:* There is a *ſecond*, as I obſerved above, *viz.* of *particular Churches breaking off unjuſtly from the Communion of other Siſter-Churches.* And this is *by rejecting Fraternal Communion with them, denying to worſhip God in their Aſſemblies, or to admit their Members to worſhip in ours, or communicating with thoſe who ſtand Excommunicated by them, or have made a Schiſm from them.*

Our Lord, is not only for having the *Chriſtians of every Place* of Country, to *keep Unity with their own particular Church:* but alſo, as I noted before, for having *all particular Churches, to keep up the Unity of one Body among themſelves. All his Sheep he has gathered into one Flock*, *Joh.* 10. 16. All the Aſſemblies both of *Jews* and *Gentiles*, he has *reconciled to God in one Body*, Eph. 2. 14, 16. *calling* all his Followers, to profeſs Chriſtianity *in one Body*, as St. *Paul* ſays, *Col.* 3. 15. Accordingly, *Baptiſm*, which makes them all Chriſtians, liſts or inrolls them all in one Corporation, *we being all baptiſed into one Body*, 1 Cor. 12. 13. And the *Holy Euchariſt*, which is the other Great Sacrament and ſolemn Undertaking of Chriſtianity, confederates them into one ſpiritual Corporation, *we being all made in* that *to drink into one Spirit*, 1 Cor. 12. 13. and, *tho' many, being one Body*, as *partaking therein of one Bread*, 1 Cor. 10. 16, 17. This Union of all Chriſtians and Chriſtian Congregations, into one Society under *Jeſus Chriſt*, makes that *Body the Church*, whereof *he is the Head*, Col. 1. 18. which the Scripture ſometimes expreſſes, by *one Temple*, Eph. 2. 21. or *ſpiritual Houſe*, 1 Pet. 2. 5. or *one Family and Houſhold*, Eph. 2. 19. & c. 3. 15. as I obſerved above. And which is that *one Holy Catholick Church*, betwixt all the parts whereof the *Communion of Saints* is to be maintained, as all Chriſtians profeſs in the *Creed.*

This Union of all particular Churches *as one Body* under himſelf, our Lord has appointed to be kept up *by all the Members thereof*, as occaſion is; but chiefly, by *the Union and Accord of the Biſhops and Paſtors*, who are the reſpective Heads of thoſe particular Churches.

This whole Church is made *one Body*, by *one Spirit*, Eph. 4. 4. ſo the Unity thereof, is call'd *the Unity of the Spirit*, v. 3. And one great

means of the Spirits keeping up this Unity, is by the Miniſtration of *Paſtors and Teachers, which he gave as Gifts*, for *the edifying*, or compacting and building up all Chriſtians into *this Body of Chriſt*, v. 8. 11, 12. To theſe Paſtors, the Spirit has given *different Offices*, Rom. 12. 4. One, having the Office of *miniſtring*; another, of *teaching*; another, of *ruling*, v. 6, 7, 8. Or *different Adminiſtrations*, 1 Cor. 12: 5. *ſetting ſome in the Church* in the ſtation of *Apoſtles*; *ſome*, of *Teachers*; *ſome of Governments*, v. 28. placing ſome in higher, ſome in lower ſtations, *according to the meaſure of that Grace* or *Office*, (the Word *Grace* being often * uſed to expreſs *Miniſterial Powers*) which he ſaw fit to commit to them, *Eph.* 4. 7. 11. But all thoſe *different Offices*, are ſet for keeping all Chriſtians *in one Body*, Rom. 12. 4. 5. and all the *Diverſity of Miniſtries*, is to continue them *the Body of Chriſt*, and to cement *the Members*, who *are many*, into *one Body*, 1 Cor. 12. 27, 28. & v. 12. 20. and all the *variety of Gifts* (*i. e.* of *Offices*, v. 11.) or diſtributions of higher or lower ſtations, are for *edifying* or laying together the Members into *this Body*, and for preſerving the *Unity* thereof, *Eph.* 4. 4, 8, 12.

* Rom. 15. 15, 16. Eph. 3. 7, 8.

The *Head of this Body*, is *Jeſus Chriſt* himſelf. And from *Chriſt the Head all the Body is knit together*, ſays St. *Paul*, *by thoſe joynts and bands which miniſter nouriſhment*, *i. e.* by the Paſtors, who are ſet to feed it, Col. 2. 19. *From Chriſt the Head*, ſays he again, *the whole Body is fitly joyn'd and compacted together, by thoſe joynts which make ſupplies according to their meaſure*, or according to their ſeveral ſtations in *the work of the Miniſtry*, Eph. 4. 15, 16. And on account of this uſe, of their uniting all Chriſtians under Chriſt the Head into this one Body, or all the ſeveral Societies of Chriſtians into one Church; when this one Church is compared to a *Natural Body*, they are repreſented as the *Joynts*, and as the *Bands* or Ligaments, which unite and compact the Members, as they are by St. *Paul* in theſe places.

And thus it was in the Opinion of the *Ancient Church*, who placed the Unity of all Churches, in the Unity and Accord of all the Biſhops thereof. * *The Catholick Church, which is one*, ſaith St. *Cyprian*, *is cemented or coupled together, by the glue or joynt accord of its Biſhops adhering mutually to one another.* † *All faithful People, are joyn'd together into the ſolid Unity of one Body, by the glue of this Concord.* — And to || *fall from this Concord, and ſeparate from the College of Biſhops, is to ſeparate from the Bond of the Church*, as he elſewhere ſays.

* Eccleſia, quæ Catholica, una eſt, —cohærentium ſibi invicem Sacerdotum glutino copulata eſt. *Cyp. Ep.* 66. *p.* 168. *Ed. Ox.* † —Chriſtus unus, & una Eccleſia ejus, & Fides una, & Plebs in ſolidam Corporis unitatem concordiæ glutino copulata, *Id. de unit. Eccl. p.* 119. || —Se ab Eccleſiæ vinculo atque a Sacerdotum Collegio ſeparat, *Id. Ep.* 55. *p.* 112.

To keep up this Unity in the whole Church, they believed all BISHOPS ſtrictly obliged to keep Unity among themſelves. *We*

* *Biſhops*

* *Biſhops, who preſide in the Church, ought above all Men to keep firmly united, that we may maintain the Epiſcopate it ſelf, one and undivided.* They looked upon *the Biſhops of all the ſeveral independant Churches*, to be as *ſo many Members of one great Fraternity or College.* † *Optatus* calls them, *the College of Biſhops.* And before him, St. *Cyprian* ſtyles them, ‖ *the College and Corporation of Prieſts*; and calls *all other Biſhops, his Collegues.* Particular Biſhopricks, are all Members one of another, and * *all together*, as he ſays, *are to make but one* Great *Epiſcopate.* --- And among this Multitude of Biſhops, † *as there is but one Church, ſo there is but one Chair. And* ‖ *as three Perſons in the ſacred Trinity, make up but one God, wherein the power of all three is one, and undivided: So doth all the great Diverſity of Prelates, make up but one Prieſthood*, ſays *Symmachus.*

* Quam unitatem firmiter tenere & vindicare debemus, maxime Epiſcopi, qui in Eccleſia præſidemus, ut Epiſcopatum quoque ipſum, unum atque indiviſum probemus, *Cyp. de unit. Eccl. p.* 108. *Ed. Ox.*

† Quia Collegium Epiſcopale nolunt habere nobiſcum commune, *&c. Optat. l.* 1. *p.* 34. *Ed. Par. Albaſpin.*

‖ — A Sacerdotum Collegio ſeparat, *&c. Cyp. Ep.* 55. *p.* 112.

— Copioſum eſt Corpus Sacerdotum, ſi quis ex Collegio noſtro hæreſin, *&c. Id. Ep* 68. *p.* 178. *Ed Ox.*

* — Epiſcopatus unus Epiſcoporum multorum concordi numeroſitate diffuſus, *Cyp. Ep.* 55. *p.* 112.

† — Chriſtus unus, & una Eccleſia, & Cathedra una, *Ep.* 43. *p.* 83.

‖ — Nam dum ad Trinitatis inſtar, cujus una eſt & individua Poteſtas, unum ſit per diverſos Antiſtites Sacerdotium, *Symmachus Papa Ep.* 1. *ad Eonium Arelatenſem Epiſc. pag.* 675. *Tom.* 3. *Concil. Ed. Bin.*

Now this Unity, the Biſhops and Paſtors keep up among ſeveral Churches, not *by the Subjection of all other Biſhops, to ſome one*, or *more, ſet up above all the reſt.* Particularly, not by the paramount Authority and Juriſdiction of the *Biſhop of Rome*, which is neither to be found in Scripture, nor is agreeable to the Accounts thereof, nor to the Belief and Practice of the Primitive Church, nor to the Univerſal Diffuſedneſs deſigned for Chriſts Church, under all the Diviſions of Kingdoms, and Interruptions of ſecular Accord and Correſpondence here on Earth.

But *by maintaining Fraternal Concord* and *Communion among themſelves.* They cement into *one Epiſcopate, concordi numeroſitate, by their Concord under this Numeroſity*, as we are * told by St. *Cyprian.* † *They are bound or coupled into one body, by the glue of mutual Concord*, as he ſays again. Which *Eccleſiaſtical Concord* and *Fraternal Communion*, lyes *in owning each other, and all the Chriſtians of their ſeveral Churches, as Brethren and Members*; and in *ratifying the great Acts of Society* paſs'd among them, as if they had been paſs'd among themſelves. And in having this Communion, not Arbitrary and Diſcretionary, which may be fixt at will upon their own terms, and either kept up, or rejected, as they pleaſe: But a Communion kept on out of bounden Duty, and by Rules, being to give account to Chriſt the chief Biſhop for the breach thereof.

* *Ep.* 55. *p.* 112.

† Copioſum eſt corpus Sacerdotum concordiæ mutuæ glutino atque unitatis vinculo copulatum, *Cyp. Ep.* 68. *p.* 178.

To this it is requiſite, that they *profeſs the ſame true Faith and Chriſtian Worſhip*. This is the Foundation of all other Communion among them. The *one Body*, being made up of thoſe, who hold to the *one Faith*, Eph. 4. 4. and the Communion in this Body, being required between thoſe, who communicate in this one Faith and Worſhip, as ſhall be ſhewn more fully * afterwards.

* Chap. 3, 4.

And among all Orthodox Biſhops and Churches, who profeſs the true Chriſtian Faith and Worſhip, the Rules of Communion and Correſpondence, required by *Chriſt* for keeping up this Unity of his Body, are ſuch as theſe:

1. *That all Orthodox Biſhops and Churches, receive each others Members, as if they were their own Members.* All the Members of Chriſt's Church, are Fellow-Citizens, or enfranchiſed Denizens, whereſoever they come; and upon any new Change of Place or Chriſtian Country, have no need of a new Naturalization. They ought to find a home in all Churches, and may claim their Baptiſmal Priviledges, or the benefits of the Chriſtian Coporation or Society, and can not juſtly be repulſed or denyed the ſame, as being free of the whole Body. For *Baptiſm*, which makes them Members, by the inſtitution of Chriſt incorporates them all, not only into thoſe ſeveral Churches or Congregations where they receive it, but into the whole Body or Fraternity. *We are all baptized, whether we be Jews or Gentiles, into one Body*, ſays St. *Paul*, 1 Cor. 12. 13. And accordingly no Church muſt exclude them, as * *Strangers* or *Foreigners*; but own and receive them as *Fellow-citizens*, as † *Members*, as ‖ *Domeſticks*, as * *Brethren*, and of the *ſame* † *Family* with themſelves. And this is neceſſary, to maintain that *Brotherhood*, which *Chriſt* has conſtituted among all his *Members*; every *Chriſtian* being *Brother* to another; ſo that *Brother*, is uſually ‖ put to ſignifie a *Chriſtian* in the Holy Scripture.

* Eph. 2. 19.
† Ro. 12. 5. 1 Cor. 12 27.
‖ Ὀνεῖοι θεῦ, Eph. 2. 19.
* Act. 11. 29. & c. 15. 23.

Rom. 16. 14. 2 Cor. 11. 9. 1 Theſ. 4. 10. † Eph. 3. 15. ‖ Rom. 14. 10. 1 Cor. 5. 11 & c. 7. 15. Rom. 16. 23. 2 Theſ. 3, 6.

They muſt alſo own and receive *their Orders*, when they have been lawfully call'd to *ſpiritual Powers*, and to *the Work of the Miniſtry*, in their own Churches. For *Ordination*, as well as *Baptiſm*, is not only in reſpect to the Church of ſuch a Place, but to Chriſt's Church at large. Limitations there are, as to the Exerciſe of theſe Powers, as may make for the preſervation of Order and Union. And in care of Unity and Peace, Biſhops and Prieſts of any Church muſt obſerve theſe, in acting Epiſcopally or Sacerdotally, whilſt they converſe in other Churches. But having any where received a Lawful and Canonical Ordination, they are to be owned as Miniſters of Chriſt whereſoever they come, and need no more to be *Ordained*, than other Members need to be *baptiſed* over again.

So

So that they are Schiſmaticks, and break this *Unity of the Body*, appointed to be kept up between all particular Churches and their Members, who reject the Members, or Canonical Miniſters, of any other Orthodox Churches. As they do, who Unchurch them, or deny Communion to their Members, unleſs they will ſubmit to unrighteous Claims and Uſurpations, or joyn in unlawful Worſhip, or erroneous Doctrines; or who reject their Lawful and Canonical Miniſters, unleſs they will receive new Orders: which are ſo many Breaches of that *Brotherhood*, which Chriſt has Ordained among Churches, and are the making of a Schiſm in the *Catholick Church*.

2. All Orthodox Biſhops and Churches, are to *refuſe each others Schiſmaticks, and Excommunicates; as if they were their own Schiſmaticks or Excommunicates.* And upon their *Reconciliation*, and *Re-union to their own Churches; to let them in, and receive them again, as if they had been immediately reconciled, and re-united to themſelves.* Which ways, of mutually receiving, or rejecting, of priviledging or debarring Members; make that *Unity of Diſcipline*, which by Order of Chriſt, and according to the Senſe and Belief of the Primitive Fathers, is one great way, of compacting the vaſt number of Chriſtian Societies into *one Body*, or of keeping up *the Unity of Chriſts Church.* * *All we Chriſtians, are incorporated or made one Body*, ſays *Tertullian*, *as by the Belief of the ſame Religion, and the Covenant of Hope*, ſo *by the Unity of Diſcipline.* And when any one Biſhop or Church has done any thing, † *We are all thought to have done the ſame, by appearing aſſociated and united in the ſame conſent of cenſure and diſcipline*, ſay the *Clergy of Rome* to St. *Cyprian*.

* Corpus ſumus, de conſcientia Religionis, & diſciplinæ unitate, & ſpei fœdere, *Tert. Apol. c.* 39. † Idem enim omnes credimur operati, in quo deprehendimur eadem omnes cenſuræ & diſciplinæ conſenſione ſociati, *Cler. Ro. ap. Cyp. Ep.* 30. *p.* 56.

1. They are *to refuſe each others Schiſmaticks, as if they were their own Schiſmaticks.* For, as the holding on *civil Communion with Traytors*, is *judged Treaſon:* So is holding on *ſpiritual Communion with Schiſmaticks*, judged *Schiſm.* They muſt take part, and keep one with the Church. And ſo, whilſt the Breach laſts, muſt diſclaim and keep off from thoſe ſeparate Members, who ſtand divided and broke off from it; *avoiding thoſe that cauſe Diviſions*, as St. *Paul* orders, *Rom.* 16. 17. Accordingly, St. *Baſil* lets the *Neocæſareans* know, when they ſeemed about to break and divide from him, and from his Church of *Cæſarea*, that * *if any avoided, or broke off from his Communion, they would be broke off withal from the Univerſal Church, which held Communion with him.* † *We ought not to have Communion in Prayers, with any Heretick, or Schiſmatick,*

* Ὅτι δὲ τὴν πρὸς ἡμᾶς κοινωνίαν ἀποδιδράσκων, μὴ λανθανέτω ὑμᾶς τὴν ἀκρίβειαν πᾶσης ἑαυτὸν τῆς ἐκκλησίας ἀποῤῥήγνυς, Baſil. Ep. 75. Verſ. fin. † Οὐ δεῖ διρεπκῷ ἢ χισματικῷ συγχύχεσθαι, Concil. Laod. Can. 33.

* Μὴ ἐξεῖναι ἐν ἑτέρᾳ ἐκκλησίᾳ ὑποδεχέσθαι τὸν ἐν ἑτέρᾳ ἐκκλησίᾳ μὴ συναγομένες, Concil. Antioch. Can. 2.

† Εἰ ἀφορισμένῳ, ἤτοι ἀδεκτῷ, ἁπλῶς ἐν ἑτέρᾳ πόλει δέχθῃ ἀνὰ γραμμάτων συστατικῶν, ἀφοριζέσθω ὁ δεξάμενος, καὶ ὁ δεχθείς, Can. 12. Ap.

‖ Sed & quiſque ſe Conſpirationi, & Factioni ejus adjunxerit, ſciat ſe in Eccleſia nobiſcum non eſſe communicaturum, qui ſponte maluit ab Eccleſia ſeperari, *Cyp. Ep.* 41. *p.* 80.

matick, ſays the *Council of Laodicea*. * *Nor ought they, who are not of the Aſſemblies of one Church, to be received or allowed to aſſemble in another Church*, ſays the *Council of Antioch*. † *If he, who is not to be received in one Church, be received without commendatory Letters in another, let both him who is Received, and his Receivers, be excommunicated*, ſay the *Apoſtolical Canons*. ‖ *Whoſoever*, ſays St. *Cyprian*, ſpeaking of the *Schiſm of Felicisſimus*, who had ſchiſmatically broken off and *divided* from himſelf, *ſhall joyn himſelf to his Conſpiracy and Faction, may know that he can no longer communicate with us in the Church, ſince he thereby voluntarily chuſes rather to ſeparate himſelf from the Church.*

2. They are *to refuſe each others Excommunicates, as if they were their own Excommunicates.* For *whatſoever* is this way regularly *bound in Earth*, our Lord declares *ſhall be ratified*, or ſtand *bound in Heaven*, Mat. 18. 18. & Jo. 20 23. And if it is confirmed in Heaven, it muſt ſtand good, and not be thwarted or reverſed by any of his Followers here on Earth. When the Members among any Societies of Chriſtians, for their * *diſorderly walking*, and † *not hearing of the Church*, are caſt out thereof; they are thrown, not only out of the Church of that place, but out of Chriſt's Church at large, whereof all other Churches are Members; or out of all Chriſtian Churches, into the ſtate of *Heathens and Publicans*, as our Lord ſays, *Mat.* 18. 17.

* 2 Theſ. 3. 6.
† Matt. 18. 17.

Accordingly, *Syneſius* Biſhop of *Ptolemais*, in his ſentence of Excommunication, denounced againſt *Andronicus, and Thoas, and their Complices*, ſays, * *Let no Temple of God be open to them, but let every Religious Place or Chappel, be ſhut againſt them.* And St. *Baſil* bids the *Neocæſareans take heed*, how they *break communion with him*, † *becauſe, after once he ſhould exclude them, no other Catholick Churches, which all owned him, and held communion with him, would any longer own, or communicate with them.* Till they are regularly abſolved and reconciled again, all other Biſhops and Siſter-Churches, are bound to refuſe and repel ſuch Excommunicates, as they come to their knowledge. Thus *Syneſius* requires of all *Siſter-Churches*, and of all Chriſtians, to *ſhun the communion of* Andronicus *and* Thoas, *and their Adherents.* And * *'tis not lawful to communicate with Perſons out of commu-*

* Μηδεὶν ἀνοιγνύω τέμενος τῷ θεῷ, ἅπας αὐτοῖς ἱερὸς ἀποκεκλείσθω καὶ σηκὸς, καὶ περίβολος, Syneſ. Ep. 58.
† Ἐπειδὰν παρ' ἡμῶν μὴ δέχηται τις λοιπὸν ὑμᾶς ἐπιγνώσεται, Baſil. Ep. ad Neocæſarianos Nu. Ep. 75.

* Μὴ ἐξεῖναι κοινωνεῖν τοῖς ἀκοινωνήτοις, Conc. Antioch. Can. 2.

nion,

nion, says the *Council of Antioch*. † *If any, either of Clergy, or Laity, is excommunicated by his own Bishop, let none else receive him to communion, till his own Bishop has received him again, or a Synod has cleared him*, say the FATHERS of that Council again. And * *concerning those, either of the Clergy, or Laity, who are excluded from communion by the Bishops which are in every Province, let the Sentence be valid according to the* ‖ *Canon, which decrees, That they, who are cast out by some, shall not be admitted by others*, says the *Great Council of Nice*.

† Ἐι τις ὑπὸ τοῦ ἰδίου ἐπισκόπου ἀκοινώνητος γέγονε, μὴ πρότερον αὐτὸν παρ' ἑτέρων δεχθῆναι (εἰ μὴ ὑπ' αὐτοῦ δεχθείη τοῦ ἰδίου ἐπισκόπου,) ἢ συνόδου γενομένης καταδέξοιτο ἑτέραν ἀπόφασιν, Conc. Antioch. Can. 6. vid. & Conc. Sardic, Can. 13. * Περὶ τῶν ἀκοινωνήτων, &c. κρατείτω ἢ γνώμη κατὰ τὸν κανόνα τὸν διαγορεύοντα, τοὺς ὑφ' ἑτέρων ἀποβληθέντας, ὑφ' ἑτέρων μὴ προσίεσθαι, Conc. Nic. 1 Can. 5. ‖ Can. Ap. 12. 13.

Thus, when any Persons, or Churches, are schismatically, or by means of just Censure and Penalty, out of Communion with one Orthodox Church; by the Rules of Catholick Communion and Accord among Churches, according to the mind of Christ, and of the Primitive Church, ought they to be out of the communion of all Orthodox Churches. And if any, either Christians, or Churches, will still hold on communion with such Persons; by the foresaid Rules of Union, and the Canons of the Catholick Church, they are thereby made like unto them, and turn makers of a Schism, and are to lose the benefit of Communion themselves. * *If any*, says *Synesius*, in his *Excommunicatory Sentence of Andronicus*, &c. *shall contemn our Church, as being the Church of a small City, receiving those whom it has cast out, as if Observance were not due to it, by reason of its Poverty: Let him know, that he thereby makes a Schism in the Church, which Christ is for having kept one. And whether he be Bishop, Priest*, &c. *he shall be the same to us, as* Andronicus *himself is.* † *If any shall communicate with one out of communion, he himself shall be shut out of communion*, say the *Apostolical Canons*. ‖ *If any Bishop, or Presbyter, receive to communion, those who are deservedly cast out of the Church for their crimes, he shall be lyable to like Punishments*, says the *Council of Carthage*. * *And if any Bishop, Priest, or other of the Clergy, appear to communicate with Persons out of communion, he shall also stand excommunicate himself, as one who confounds the Canons*

* Ει δέ τις ὡς μικροπολῖτιν ἀποσκυβαλίσει τὴν ἐκκλησίαν, καὶ δέξεται τοὺς ἀποκηρύκτους αὐτῆς, ὡς οὐκ ἀνάγκη τῇ πενητι πείθεσθαι. Ἴστω σχίσας τὴν ἐκκλησίαν ἣν μίαν ὁ χριστὸς εἶναι βούλεται. Ὁδὲ τοιοῦτος, εἴτε λαΐτης ἐστὶν, εἴτε πρεσβύτερος, εἴτε ἐπίσκοπος, παρ' ἡμῖν ἐν Ἀνδρονίκου μόιρα τετάξεται, Synes. Ep. 5. 8.

† Ἐι τις ἀκοινωνήτῳ συνεύξηται, οὗτος ἀφοριζέσθω, Can. 10. Ap.

‖ Concil. Carth. Can. 9.

* Ἐι δὲ φανείη τις τῶν ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, ἢ τις τοῦ κανόνος τοῖς ἀκοινωνήτοις κοινωνῶν, καὶ τοῦτον ἀκοινώνητον εἶναι ὡς ἂν συνχέοντα τὸν κανόνα τῆς ἐκκλησίας, Conc. Antioch. Can. 2.

and

and Order of the Church, say the Fathers in the *Synod of Antioch*.

*Præloq. ante Can 33. Conc. Afric.

The Reason of all this is, because Christians, as I said, and as the * *African Fathers* observe, though *dispersed over the most distant Places and Countries*, are but *one Society*; and, though *multiplyed* into the *greatest Number of Assemblies*, yet all these make but one Body. * *We ought to signifie to each other what is acted in any of our Churches*, says *Alexander* Bishop of *Alexandria*, in his *Synodical Epistle to all Churches* upon his *Deposition of* Arius *and his Adherents*, *that whether one Member or Church suffer, or rejoyce; all the other Members or Churches, may suffer or rejoyce with it*, or give mutual support, and confirm each others Acts and Sentences. And this, *because the Catholick Church is but one Body, and we are commanded in the Holy Scriptures, to keep up therein the bond of Unanimity and Peace.* And *Synesius* threatning the Receivers of those, whom he and his Church had put under Excommunication, taxes them therein, as I have observed, * *for making a Schism in the Church, which Christ is for having kept one.* The several Orthodox and Regular Churches of Christendom, are all Members one of another. And from that Communion, which ought to be among Members of the same Body, what belongs to one, belongs to all; and what is broke off from one, is broke off from all. * *The Canon*, says *Balsamon*, (speaking of the 2d. *Canon* of the *Council of Antioch*, which forbids the *communicating of other Churches*, with those, who *communicate not with their own Church*,) *says all Temples and Oratories, wheresoever they are make but one Church.* And therefore, if any Person is cast out of the Church, and regularly shut out of the Temples, and Oratories of the Orthodox, in one Country; he ought to be shut out of the Temples and Oratories of all, and not to be received to communion by the Clergy of other Countries.

* Ἑνὸς σώματος ὄντος τῆς καθολικῆς ἐκκλησίας, ἐντολῆς τε οὔσης ἐν ταῖς θείαις γραφαῖς τερεῖν σύνδεσμον τῆς ὁμονοίας καὶ εἰρήνης, ἀκόλουθόν ἐστι γραφεῖν ἡμᾶς, καὶ σημαίνειν ἀλλήλοις τὰ παρ' ἑκάστους γιγνόμενα, ἵνα εἴτε πάσχει, εἴτε χαίρει ἓν μέλος, ἢ συμπάσχωμεν, ἢ συνχαίρωμεν ἀλλήλοις, Ep. Synod. Alexand. ap. Soc. Hist. Eccl. l. 1. c. 6. p. 10.

* Ἴστω σχίσας τὴν ἐκκλησίαν ἣν μίαν ὁ χριστὸς εἶναι βούλεται.

* Φησὶν ὃ κάνων μίαν ἐκκλησίαν εἶναι τοῦ ὁποῦδήποτε ὄντας εὐκτηρίους οἴκους καὶ νάους. Καὶ οὐκ ἐφείλουσί τινες κληρικοὶ μετὰ τοῦ ἀφορισθέντος συνεύχεσθαι, κἂν ἀπὸ ἑτέρας ὦσιν ἐνορίας. Balsam. in Can. 2. Concil. Antioch.

And like Regard, all particular Churches are bound to have, to each others *Reconciliation and Re-union of Members*, as to their *separation* and *exclusion* of them. As in *binding*, so also in *loosing*, our Lord ratifies the Acts of his Officers and Vice-gerents, in all Churches. *Whatsoever you shall loose or remit on Earth, the same shall be loosed or remitted in Heaven*, Mat. 18. 18. & Jo. 20. 23. And in *relaxing* or *remitting censures*, as well as in laying of them upon Offenders, among their respective Charges, Orthodox Bishops *act in the Person of Christ*, as St. *Paul* says, 2 Cor. 2. 10. or as *Judices vice Christi*, *Judges that sit in Christs place*,

as

as * St. *Cyprian* notes of them. *Till their own Biſhop has received them, or a Synod has cleared them, no other Biſhop muſt receive them to communion,* ſays the † *Canon of Antioch* before cited. And after he has once received them into his Communion, no other Biſhops muſt reject them from theirs. They are then re-united again to the Body, and are *Brethren* and *Members*; and as ſuch, muſt be admitted to the *Communion of Saints*, by all other Orthodox Members of the ſame Body and Brotherhood, in all places.

* Ep. 59. p. 129. Ed. Ox.

† Can. 6. Concil. *Antioch.*

And thus again they are *Schiſmaticks*, and break that *Unity of one Body*, which Chriſt has appointed among all Churches, *who unduly receive and aſſociate, with any other Orthodox and Lawful Churches Schiſmaticks, or Excommunicates.* If they would keep one with all Orthodox Churches, as they muſt look upon all, who are duly united to them, as united to themſelves; ſo muſt they look upon all, who are duly ſeperated and broke off from them, as ſeperated and broke off from themſelves. And to do otherwiſe, is to break this *one Communion*, which is to bind all Orthodox Chriſtians into one Body, and to make a Schiſm in the Catholick Church.

And in further care and proviſion, for the maintenance of this Catholick Accord and Communion among all Churches, by the *Antient Rule* of the Church, all Orthodox Biſhops and Churches, were *to keep up an Intercourſe by communicatory Letters. Since the Catholick Church is but one Body, and we are commanded in Scripture to keep up the Bond of Unanimity and Peace therein, the conſequence hereof is, that we write or ſignifie to each other what is tranſacted in any of our Churches, that all the reſt, as Members, may bear their part in the ſame*; ſays *Alexander* Biſhop of *Alexandria*, in his * *Synodical Epiſtle* which I cited before. And † *Siricius of Rome, and together with him, the whole World is united in one Communion and Society with us, by the Intercourſe of communicatory Letters*, ſays *Optatus* of the *Church of Africk*, as it ſtood divided from the *Donatiſts*.

* Ap. Soc. l. 1. c. 6. p. 10.

† Damaſo Siricius hodie, qui noſter eſt ſocius: cum quo nobis totus Orbis commercio Formatarum in una Communionis ſocietate concordat, *Optat. l. 2. p. 48. Ed. Par. Albaſpin.*

By theſe Letters an Account was given to other Churches, of *any Biſhops Advancement*, when he was Ordained Biſhop of his Church: or of his *own Faith*, to ſhew that he and his Church were Orthodox, and ſo duly qualified for Union with other Orthodox Churches, and fit to be owned as Members of the Body, and admitted as Partners, in the *Communion of Saints*. And of their own Members, or Miniſters, their Schiſmaticks, or Excommunicates; that among all, who ſhould come to them from thence, other Churches might know, whom they were to receive, and whom they were to reject, as either of the ſame, or

of a different Body with themſelves. And alſo of any other Church-Acts, or Concerns, wherein they could either claim the ratification, or deſired the concurrence, or needed the aid, council, or ſupport, or could bear the burdens, help the wants, or congratulate the well-fare, or proſperity of one another.

Now as to theſe *communicatory Letters*, certifying each others Members, or Miniſters, Schiſmaticks, or Excommunicates, *&c.* the Catholick Rule of the Ancient Church was, That *no Strangers or Forreigners, ſhould be admitted to the Communion of any Church, without them.* If they who came, were *Clergy-men*; they were to bring *commendatory Letters*, teſtifying their Orders: Or, if *Laity*, *pacifical* and *communicatory*, declaring they were in Communion with their own Churches. * *No Stranger or Forreigner, ſhall be received without pacifical Letters*, ſay the *Council of Antioch.* And † *no foreign Biſhops, Prieſts, or Deacons, ſhall be received without commendatory Letters*, ſay the *Canons of the Apoſtles.* ‖ *If there come any ſtrange, or unknown Clergy, let them not by any means, be any where received to officiate in another City, without their own Biſhops Letters commendatory*, ſays the *Great Council of Chalcedon.*

* Μηδὲ ἕνα ἄνευ εἰρηνικῶν γραμμάτων δέχεσθαι τῶν ξένων, Concil. Antioch. Can. 7.

† Μηδένα τῶν ξένων ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, ἄνευ συστατικῶν προσδέχεσθαι, Can. 33. Ap. vid. & Can. 42. Laod. ‖ Ξένους κληρικοὺς καὶ ἀγνώστους, εἰ ἑτέρα πόλει δίχα συστατικῶν γραμμάτων τῶν ἰδίων ἐπισκόπων, μηδόλως μηδαμοῦ λειτουργεῖν, Concil. Chalced. Can. 13.

And the *Granting of theſe Letters, was reſerved to the Biſhops. Without their own Biſhops Letters commendatory*, is the Expreſſion of the now cited *Canon of Chalcedon.* And * *others under the Epiſcopal Order, are reſtrained from granting them:* Even thoſe *Country Presbyters*, whom *Balſamon* on the Canon calls † *Protopapas*, and who, as ‖ *being in the Country, where the Biſhops were not uſually at hand to write them*, had more pretence of granting them, as *Zonaras* intimates. And who elſe, but the Biſhops of the ſeveral Churches, ſhould be capable to grant theſe Letters? For, * *ſince the Church ſtands*, and is *fixed upon the Biſhops*, as St. *Cyprian* tells the *Lapſi, it is not for any without the Biſhop to write Letters*, as they had done to himſelf, *in the Name of the Church.*

* Μηδὲ πρεσβυτέρους τοὺς ἐν ταῖς χώραις κανονικὰς ἐπιστολὰς διδόναι, Concil. Antioch. Can. 8.

† Πρωτοπαπάδας. ‖ Τούτους οἱ πρωεσῶτες τῆς ἐκκλησίας διδόασιν, ἢ μὲν τοι πρεσβύτεροι, ὅτε οἱ ἐν ταῖς χώραις ἔνθα μὴ συχνάζει ὁ ἐπίσκοπος, Zon. in Can. 8. Conc. Antioch. * Ut Eccleſia ſuper Epiſcopos conſtituatur--nec Eccleſiæ nomine Literas facere debent, *Cyp. Ep.* 33. p. 66.

But more eſpecially was the Grant thereof reſerved to the *Primates* and *Metropolitanes*, who were to write and receive *Syncdical Letters*, and to keep up Communion between the *Churches of ſeveral Provinces.* Thus St. *Baſil* expreſſes *his Communion with all Churches*, * *by all Churches ſending communicatory Letters to him, and receiving the ſame from him.* And

* Πέμπουσι τε πρὸς ἡμᾶς γράμματα, καὶ πάλιν δέχονται παρ' ἡμῶν, Baſil. Ep. 75. Verſ. fin.

on

on the Depoſition of *Marcianus at Arles*, * St. *Cyprian* deſires *Stephen Biſhop of* Rome, *to ſignifie to him who was ſubſtituted in his place, that he might know to whom he ſhould ſend the Brethren, and direct his communicatory Letters.* And this, the *Synod of Antioch* gives us a Reaſon, of their writing to *Dyonyſius of Rome*, and *Maximus of Alexandria, and to all other Biſhops*, on their placing of *Domnus* in the *See of Antioch* upon the *Depoſition of Paulus Samoſatenus: Which*, ſay * they, *We therefore ſignifie to you, that you may write your communicatory Letters to him, and receive the like from him.* So that none, who were out of Communion with their own *Biſhops* and *Metropolitanes*, could be allowed to communicate any whereelſe.

* Significa plane nobis quis in locum Marciani Arelate fuerit ſubſtitutus, ut ſciamus ad quem Fratres noſtros dirigere, et cui ſcribere debeamus, *Cyp. Ep.* 68. p. 179.

* ἐδόκει ἡμῖν καὶ σὺ πρὸς αὐτὸν γράψαι τε ὑμῖν ἔπεμψε τὰ τῷ γράφοντι, καὶ τὰ παρ' ἐκείνου κομιεῖσθαι δέχεσθαι γράμματα, Ap. Euſeb. Hiſt. Eccl. lib. 7. cap. 30.

CHAP. III.

Of juſt Grounds to break off Communion, particularly of making impious and unlawful things, or unrighteous Uſurpations and Incroachments, the Terms of their Communion.

FRom what I have ſaid in the *Two* preceding Chapters, without inquiring further into any lower degrees and inſtances thereof, I think it may competently appear, *what Schiſm is*, and *who the Perſons are that may juſtly be charged therewith*: either as *breaking off from their own Church*, by unjuſtly throwing off, and dividing from their own Orthodox and Lawful Biſhops; or, as *breaking off from other Churches*, by unjuſtly refuſing Communion to their Members, or by unjuſtly granting it to their Schiſmaticks, or Excommunicates. And more particularly, that they are guilty of this great and dangerous Sin of Schiſm, who unjuſtly turn Subjects, or ſide with Anti-Biſhops ſet up over them, againſt their own Orthodox and Lawful Biſhops. Yea, though ſuch Defectors to the Anti-Biſhops, make the greateſt Numbers; or are ſet up by the civil State, as the civilly eſtabliſh'd or endowed Church. And that all other Churches, and their Members, are guilty of the ſame, who ſhall own and come in to them, and admit them into their Communion, and keep on Communion with them.

I ſay they are Schiſmaticks, who by any of theſe ways ſhall break off from others unduly, and without juſt Cauſe.

But ſome things, are a *juſt Ground to breako ff*, either Dependance and Subjection to our own Biſhops, or Communion with other Churches: *Some things*, as I come next to ſhew, *not being to be born, nor others to be parted with, for the Love of external Peace and Union.* And when theſe can be juſtly and duly alledged for ſtanding off, 'tis always juſtifiable, and commonly neceſſary, to break Communions. However, to break off Reſorting to their Aſſemblies; though at the ſame, we ſhould ſtill allow their Members to reſort to ours. For this later, many times may be allowed longer, where it can be done without ſcandal; eſpecially, before the Church has proceeded judicially to cenſure and excommunicate the offending Parties: as it was allow'd to the *Romaniſts*, and accepted by them, for ſeveral years in the beginning of Q. *Elizabeths* Reign; and alſo to the *Diſſenters*, in later days. And if there are ſuch Pleas for breaking off, either from any Perſons, or Churches, there is no Breach of Goſpel-Union, nor Blame of Schiſm, in ſuch Caſes. And of theſe, I ſhall now,

2. In the *Second* Place give ſome Account, That when we ſee any Perſons or People, breaking off, either Subjection to their former Biſhops, or Eccleſiaſtical Concord and Fraternal Communion with other Churches, we may underſtand where Schiſm is, and where it is not to be charged; and be more clear in ſeveral Matters of Importance in this Argument.

Now ſuch juſt Ground there is for the Members of any Church to break off Communion, either with their own Biſhops, or with other Churches, when they can alledge either ſome things *againſt the Terms of their Communion*, or others *againſt their Perſons and Doctrines.* 'Tis a juſt Ground to break off from them, if *they make impious and unlawful things*, or *unrighteous Uſurpations and Incroachments, the Terms of their Communion.* Or, though nothing of this can be alledged againſt the Terms, *if Hereſie can be juſtly objected to their Perſons.*

Theſe, I ſay, are *juſt Grounds*, and *give a Liberty to break off from the Communion of any Perſons or Churches.* And I chuſe rather to expreſs it, by this *giving them a Liberty*; than by *impoſing on them a conſcionable Neceſſity*, to do ſo. For ſome Grounds, give a Liberty to break Communion, either with their own Biſhops, or with other Churches, which do not in conſcience neceſſitate Men; as *Unrighteous Uſurpations* and *Incroachments*, when they are made the condition thereof. For though Men need not ſubmit to them; yet, if they are pleaſed to do it, they ordinarily may do ſo without Sin, and ſuffer ſuch Incroachments in their own Wrong.

Beſides, the Duty of uniting with any particular Perſons, or Churches, is bound upon us by certain Things, or Qualifications, in thoſe Perſons or Churches, which oblige us to their Communion and Dependance. And, as the Being and Preſence of thoſe Things and Qualifications

cations, binds it on; ſo doth the Failure thereof, unbind the ſame, and ſet Men at Liberty to go off from them.

I ſay to go off from them, not to go off from all, and hold on communicating with none. For when they are no longer bound to communicate, with ſuch particular Biſhops, or Churches: yet are they ſtill bound thereto with others, or under a general obligation to Communion. I mean, when they have opportunity for the ſame, which is preſuppoſed to all obligation of actual Exerciſe and Diſcharge thereof, by this, like as it is by all other *Affirmative* Duties. The *Communion of Saints* profeſſed in the *Creed*, obliges us to communicate as we have opportunity, in all Chriſtian Offices, with all true Chriſtians, who ſtill retain thoſe Qualifications I ſpoke of. Though it leaves us free to ſtand off from any others, who have faln from them; and tyes us up no further to communicate with them.

1. *Firſt*, 'Tis always a juſt Ground to break off from them, if *they make impious or unlawful things, the Terms or Conditions, of their own Members, or of others, keeping on communion with them.* I do not ſay it is the only Ground, having mentioned others, but it is always a juſt Ground thereof: And thus it is,

1. When they *put impious, or unlawful things, into their ſacred Offices, and mix ſinful Matters in that Body of Prayers, or Adminiſtration of Sacraments, which they call others to communicate with.* What Allowances may be made herein, for a generally corrupt ſtate of the Church; and how far, in neceſſity and want of others, good People may be at liberty ſtill to reſort to ſuch, I ſhall conſider afterwards. But ſuch mixture of Sin and Prophanation, in what they are called to communicate in, I think ſets People looſe, and leaves them no longer bound to them.

For the Communion, which all Chriſtians are obliged to ſeek in the *Catholick Church*, is the *Communion of Saints*. This *Saintſhip*, though it be not always in *Reality*, muſt at leaſt be always in *Profeſſion*. The *Perſons*, muſt all be *profeſt Saints*, whom we communicate with. And the *Things* and *Offices*, muſt all be of *profeſs'd Saintſhip*, which we are call'd to communicate in. And ſuch, thoſe publick Offices are not, that have any groſs Sins or Wickedneſſes, which are all ſo many Prophanations, for the matter of them.

This Saintſhip, wherein this Communion is to be held, lyes more eſpecially in *Faith*, and *Worſhip*. And where they fail in either of theſe, we are not bound to communion with any Aſſemblies. It is ſo plainly, where they fail in point of *Faith*. For *Hereſie*, which is a corruption of Faith, will ſet us looſe, as I ſhall ſhew * hereafter, from the communion of any Perſons, or Churches. And *Corruptions of Worſhip*, are to the full, not only as offenſive, but as openly diſhonourable

* Chap. 4.

ble to God, who is not more aſperſed or provoked by a falſe belief and confeſſion, than by a corrupt and wicked worſhip: So that among thoſe, whoſe buſineſs in Religious Aſſemblies, is to ſee God honour'd, and to ſeek that he may be appeas'd, any groſs Sins made the matter of Worſhip, which are a corruption of Worſhip, will do the ſame. They not only ſet God's faithful People free, to ſtand off from ſuch corrupt Offices; but oblige his faithful Paſtors, to ſtand up for him, and to miniſter or afford better, out of a juſt ſenſe of the Peoples needs, and jealouſie for God's Honour, as I *ſhew'd before.

* Chap. 4. Par. 1.

Beſides, our chief Obligations to unite our ſelves to any Religious Aſſemblies, is, as they are *Aſſemblies for Worſhip*. We, as do many *live Stones*, are joyn'd together and *built into a Spiritual Houſe, to offer up Spiritual Sacrifices*, as St. *Peter* ſays, 1 *Pet.* 2. 5. Yea, and as they are *purely for Worſhip*; not partly for worſhipping, and partly for prophaning God: there being Obligation enough on the Servants of God, to meet together to ſee him publickly honoured, but none to ſee him publickly profaned. And therefore we are not obliged to make part of ſuch Aſſemblies, as put up ſinful Matters, and groſs Wickedneſs, in their publick Offices. For Worſhip is a Profeſſion of Honour and Reverence. But Sin and Wickedneſs, are Profeſſions of Irreverence and Reproach; and ſo are not Worſhip, but Profanations. So that the Obligations incumbent on God's Servants, to meet there, where Offerings are to be made that are for his Honour, yea, only ſuch as are for his Honour; will not bind them, but, if they can ſerve him any where elſe, rather forbid them to meet there, where theſe Prophanations are.

Thus is the Matter of Religious Meetings, or the *Worſhip and Service there performed*, the chief thing that carryes the Obligation to them. I ſay the *chief*, but not the *only* thing. For we are Members of a Church, as well as Profeſſors of a Religion; and as Chriſtians, are incorporated into a Society, as well as inſtructed in a Doctrine. And both theſe bind us to Religious Aſſemblies. For, as good Chriſtians, we ought to meet there, to ſhew our Adherence to the Church as a Society, or our Union to it as Members; as well as to put up Prayers to God by *JESUS CHRIST*, or to pay our Religious Worſhip and Service. That is, our Chriſtianity obliges us to meet together, both to preſent our Religious Oblations and Acknowledgments to Almighty God, and to do it in dependance on our Lawful Paſtors, or in the Unity of the Church.

But this Obligation to theſe Meetings, as thereby keeping Union with the Church as a Society, is but a *Secondary* Obligation: and that of paying truly Chriſtian and acceptable Worſhip, is the firſt and chief therein. For the end, why Chriſtians were formed into a Society; was to keep up the Profeſſion and Payment of that Holy Doctrine and Worſhip,

Worſhip, which are neceſſary or peculiar to them, as they are a Sect or Religion. And the Members are bound to ſtick to it, whilſt it ſtands upon this Doctrine and Worſhip, not when it ſtarts off from it. It is the Religion, which recommends the Church. And we are to chuſe our Church or Aſſemblies, for the Religions; not our Religion, for the Churches ſake. So that their falling off from pure Chriſtian Worſhip and Doctrine, which are neceſſary to the Religion, to its honouring God, or our acceptance by it; looſens the bond of Union to any Aſſemblies, and ſets Men free to joyn with any others regularly empowered, who ſtick faſter to them.

Agreeably to all this, we find *Faith* and *Worſhip* ſpoke of, as the *Great Ligaments*, that are to bind and unite us to any Church. Of the Ligament of *Faith*, I ſhall treat in its proper place. And as for *Worſhip*, which lyes partly in *confeſſions of Faith*, but more eſpecially in *Prayers* and *Sacraments*, it is a Ligament too, and Prayers and Sacraments are ſet off, as compacting us into *one Body*, or cementing us into one *ſpiritual Houſe*. Thus, of *Prayers*, St. *Peter* ſays we are ſet together as *one ſpiritual Houſe*, to ſend up *ſpiritual Sacrifices*, 1 Pet. 2. 5. And of the *Sacraments*, it is declared, that *we are all baptized into one Body*, 1 Cor. 12. 13. and that *we are one Body*, by *partaking all of one Bread*, 1 Cor. 10. 17. and by *having been made all to drink into one Spirit*, 1 Cor. 12. 13. therein referring to the one *Loaf*, whereof we all eat, and to the one *Cup* whereof we all drink, in the *Holy Euchariſt*.

Now as that *Faith*, which is to unite and bind us to any Churches or Aſſemblies, is not any *Erroneous* or *Heretical* Tenets, as I ſhall ſhew anon, but the *Orthodox* and *Right* Faith: So is that *Worſhip*, which is to do the ſame, not any *ſinful* and *prophane*, but a *truly Chriſtian and Holy Worſhip*; or ſuch an Oblation of Prayers, and Adminiſtration of Sacraments, as Chriſt has inſtituted and appointed, and will not reject and puniſh, but accept of. It muſt be a *Worſhip*, not only *in Spirit*, oppoſite to the way of carnal Sacrifices, and the Numerouſneſs of *Jewiſh* Ceremonies and external Rites: but alſo *in Truth*, oppoſite to all falſe, ſuperſtitious, or otherwiſe ſinful ways, which really are not Worſhip but Prophaneneſs. For in Chriſtianity, *the true Worſhippers*, as our Lord ſays, are they who *worſhip God in Spirit and in Truth*, Jo. 4. 23, 24. Yea, as he adds, *the Father ſeeketh ſuch to worſhip him*, v. 23. And if he ſeeketh ſuch Worſhippers, his devoted Servants, who have no other aim, but to find him, and to be found by him, muſt ſeek out ſuch Aſſemblies, where ſuch Worſhip is paid to him. And thus alſo St. *Peter* ſays of thoſe *Sacrifices*, the joynt-communion wherein is to bind us together into *one ſpiritual Houſe*; that they muſt be ſuch *ſpiritual Sacrifices*, as are *acceptable to God through Jeſus Chriſt our Lord*, 1 Pet. 2. 5.

So that the *Unity in Worſhip and Prayers*, which we are bound to keep with

with other *Christians*, or *Assemblies*; is only whilst they meet to put up *Holy Prayers*: coming in among them as *live stones*, to make part of their *spiritual House*, whilst they *offer up such Sacrifices*, as may be *fit to find acceptance*, as we heard from St. *Peter*. And thus the *Peace*, which St. *Paul* orders us to *pursue*, is *with those*, *who call upon the Lord out of a pure heart*; not with those, who, as the *Gnosticks* were like enough to do, prophaned him by a sinful Worship, or impure Petitions, 2 *Tim.* 2. 22. And *the bond of* external *Peace*, is where we may lawfully *keep the unity of the spirit*; which is not to be kept in sinful Offices, but only in pure ones, *Eph.* 4. 3. or where, in *following after the things which make for Peace*, we may withal follow such things, *wherewith we may edifie*, not corrupt and ensnare one another, *Rom.* 14. 19.

Particularly, as to the *Pastors*, who are the Heads of those Assemblies, one chief Character of theirs as they are set over us, and chief ground of our Dependance and Obligations to keep under them, is as they are *Ministers of Prayers*. And that, as they minister such Prayers, as are fit to serve the necessary ends and purposes of all Prayer; that is, to worship and honour God, and to benefit us, or to bring down Blessings from him. And if we, who must seek out for Prayers, are tyed to them as Ministers of holy and acceptable Prayers: that Obligation towards them ceases, when, instead of administring such, they fall to minister profane ones.

And thus there is a just Ground to break off, or a Liberty of seperating from Assemblies even of Rightful Pastors, for *pure Christian Administrations*. Not for Purity from *mere Defects*, or for Administrations *more edifying*; which is the *Pretence of* our *Anti-Episcopal Dissenters*: but for Purity from *Sin* and *wicked Mixtures*. That is, that they may have a Worship and Religious Service, without mixture, either of *Idolatry*, or of *Immorality*. That they may meet with nothing to reproach, or dishonour God therein; or to disturb, and wound a pious Affection, when they should be most helped and encouraged in exercise thereof, being come to serve and worship him. When they are thus barr'd out, by any wicked mixtures; unless necessity, and want of better drive them to make shift therewith, they are no longer tyed to resort to such Offices, but are free to seek out for better at the hands of any other Regular and Authorised Pastors, and ought to communicate in them if they can have them. For *sinful Prayers*, are a *sinful Sacrifice*; as the *Oblations of blemished*, *of blind*, *and lame*, *and sick for Sacrifice*, were among the *Jews*, *Mal.* 1. 8. & *Levit.* 22. 19, 20, 22. & *Deut.* 15. 21. And whatever Toleration it might meet with, in want of better; yet, *if any man hath in his Flock a Male*, or one fit to make a legal and perfect Offering, *cursed be he*, saith the Prophet, *that voweth*, *and sacrificeth to the Lord a corrupt thing*, Mal. 1. 13, 14.

But

But the Ground of this breaking off, is higher ſtill, if,

2. They do not only put *impious, and unlawful things, into their ſacred Offices or Confeſſions; but admit none to communion, in any of the good parts, unleſs they particularly concur in theſe corrupt ones too.* The former, ſets men looſe, that they lawfully may, and, where they have opportunities of better, ought to break off from them: But this, drives and neceſſitates them, that they muſt do ſo, and can not, for the ſupply of any Neceſſities, ſtay to aſſociate and aſſemble with them. And thus it is, when any Biſhops will admit no Members, or when any Churches will admit no other Churches to communicate with them, unleſs they will agree, to believe, or profeſs ſome falſe Doctrine; or partake and go along with them, in thoſe particular and unlawful Matters or evil Worſhip, wherewithal they have clogged and corrupted their Communion.

Now when this is the Caſe, nothing can legitimate Communion with ſuch Biſhops or Churches. For though it is the duty, and ought to be the deſire and care of all good Chriſtians, to keep up the external Unity of the Church, both under their own Biſhops, and with other Churches: Yet *muſt not this ever carry them, to unite, or to go along with them, in ill things?* To be one with them in theſe Matters, is to partake with them in their Sins; which is not the Unity and *Communion of Saints* or *Chriſtians*, but of the *ungodly*, or of *evil doers*. In ſuch Points, the more united any Society is, the worſe it is. Such is the Union of all *Infidel Churches*, who unite in utterly denying, and oppoſing the Chriſtian Faith. And of *Hereticks*, who incorporate under their ſeducing Heads, to undermine or pervert it. Yea, even the *infernal Spirits*, are *united Polities*, without which *Satans Kingdom could not ſtand*, as our Saviour * ſays; being aſſociated, and knit together to deſpite God and all that bears his Image. But all this Union or Agreement of Men, in damnable Errors or Wickedneſs, is only combining againſt God and their own Souls. And our Bleſſed Lord came not to bind up, but to break ſuch Combinations, which the World then was full of. *I came not to ſend Peace, but rather Diviſion*, ſaith he, that is, to call People to break off from Error and Wickedneſs, and to divide from the Adherers to ungodly ways, *Luk.* 12. 51. So that the lamentableneſs of Mens not going all one way, is true here, where the Generality go the right way. But when they are going wrong, in ways of Guilt and Deſtruction, to unite in Sin and Miſery is a deplorable thing, and there 'tis beſt, when the moſt divide and ſtand off from them. * Mat. 12. 26.

Nor may they be wanting to their duty in ſome Points, to keep on united to them in others. They muſt not purchaſe Unity, by ſin-

full Omissions; or buy peace, with the loss of innocence. And therefore, as I observed, the watchmen must not be wanting in giving necessary warnings, nor Faithful Ministers let fall their Ministrations, in the foresaid Cases, on pretence of preserving unity, or preventing Schism in the Church.

2. *Secondly*, it is another just ground to break off from them, if *they make unrighteous usurpations and incroachments, the Terms and condition of their Communion.* Both Bishops, and Churches, may turn Tyrannical and Arrogant Usurpers upon their Brethrens Liberties, not admitting their own Members to their Communion, without acknowledging and submitting to their unjustly and illegally assumed powers; nor other Churches, unless they will give up their own rights and freedoms, and become their Subjects. And when they will allow Communion to none, unless they are content to purchase it at such rates; good Christians may pass them by, and unite themselves to other Churches, where they will be more justly and fairly dealt with. The Communion of Christians, is a *Communion of Brethren*, upon *Brotherly terms*; not of *Captives*, who must submit to *any terms*, or bear what hardships and incroachments are put upon them by their Conquerors. They are not bound to purchase unity, by enslaving of themselves; or any brethrens communion, by receiving their yoke, and giving up their own rights and liberties, as the *Church of Rome* demands all other Churches, both of the East and West, should do to purchase hers. And thus St. *Paul* declares he would not give up their liberties, (when *false brethren* turn'd invaders thereof,) *viz.* the *Judaizers* in their pressing the *Circumcision of Titus*, *to whom he gave place by subjection, no not for an hour*, when they sought *to bring them into bondage.* Gal. 2. 4, 5.

CHAP.

CHAP. IV.

Hereſy a juſt Ground to break off Communion.

THe laſt ground which I ſhall mention, of breaking off, or of being ſet looſe from the Communion, either of Biſhops, or Churches, is, though none of the foreſaid obſtacles can be pleaded againſt the *Terms of their Communion*, if yet,

3. *Thirdly, Hereſy can be juſtly objected to their perſons, and Doctrines.* Church Members, are not bound to keep dependant on the perſons of their Biſhops; nor one Church, to keep Communion with other Churches, if once they defect from the true worſhip and Doctrine of Chriſt. This *worſhip* and *Doctrine*, are the *Ground* and *Foundation*, of *Chriſtian Society* and *unity*. The Church, is a *Body of Men*, Aſſociated for them. And muſt be *one Society*, by keeping united under their Biſhops, or Aſſociated with other Churches in them. They muſt keep one, in ſtanding together upon this bottom, not in going off, or departing from it.

For clearing theſe matters, it is to be obſerved, that our Saviours *firſt* end in coming into the world, was *to publiſh a Religion. I am come a light into the world*, ſaith he of himſelf, *Jo.* 12. 46. *I muſt* * *Preach the Goſpel, for therefore am I ſent.* Luk. 4. 43. On this account, he calls himſelf *the Way, the Truth, and the Life.* Joh. 14. 6. And tells *Pilate*, that *for this end was he born, and for this cauſe came he into the world, that he ſhould bear witneſs unto the Truth.* Joh. 18. 37. And this Truth or Religion, lyes in his Doctrine of worſhip, faith, and Practice: Or, in his Teaching all his Diſciples, what way they are to worſhip God; what they are to believe concerning him, or other things which concern their Eternal Salvation; and what they are to do for him.

* Mat. 9. 13.

Now this Doctrine, was like to be moſt advantageouſly profeſs'd, and this Worſhip to be beſt paid, if it were not left to ſingle perſons, or to ſcatter'd Families, to do it ſeparately by themſelves: But had its ſeveral profeſſors incorporated, into one Regular ſociety and united body, for the joynt profeſſion and performance thereof. Such Regular ſociety, would hold it out, by more orderly and effectual Miniſtration; and keep men to it, by the Authority of Diſcipline; and be a common help and ſpur, to excite and aid each other mutually, and carry them on; and a cover and ſhelter, to back & embolden them therein. A Regular Society, or *Church* incorporated for the Profeſſion thereof, St. *Paul* * ſays *is a Pillar, and Ground*, or † *Stay*, to publiſh and ſupport it.

* 1 Tim. 3. 15.

† Ἑδραίωμα.

it. Accordingly, when Religion was left to be born out by ſmaller ſocieties, and ſometime even by ſingle families, as in the *Patriarchical Age*; we ſee it was ſometimes almoſt loſt, and always made a very ſmall progreſs. But when a whole Nation was incorporated into one Church, for the profeſſion and payment of it, as it was among the *Jews*; it ſpread further in power and influence, and gain'd more profelytes. And laſtly, when all Nations, as faſt as they turn'd Chriſtians, were embodyed in one ſociety for the ſame intent, *as* † *a Light ſet upon a candleſtick*, or *as a* * *City placed on a hill*, it diſplayed its force far and near, and ſtrengthen'd incomparably more hearts in it, and drew more eyes after it.

† Mat. 5. 15.
* v. 14.

And therefore our Lord intended and ordered in the *next* place, that all, who embraced this Religion, ſhould incorporate or unite together in one Church or Society, for the Profeſſion of it. Accordingly, he has made *Baptiſm*, wherein every profeſſor takes upon him this Religion, to incorporate him, or enter him a member of this Church: *Baptiſm*, as St. † *Paul* notes, uniteing us all *in one body*; and ‖ *as many, as are baptized into Chriſt, are all one in Chriſt Jeſus.* And requires of every profeſſor of this Religion, that he Keep on profeſſing it in the unity of this Church. And that all of his Religion, pay this worſhip, and profeſs this Doctrine, not ſeparately by themſelves; but ſocially, in joynt Communion with others. So that all, who come to embrace the Chriſtian Religion, muſt perform the worſhip and profeſſion thereof in Chriſtian Society, or in the Unity and Communion of Chriſts *Holy Catholick Church.*

† 1 Cor. 12. 13.
‖ Gal. 3. 27, 28.

But we are *firſt* to be *all of this Religion*, and *then* to *profeſs and perform it in the Unity and Communion of this Church.* The *Doctrine* and *Worſhip*, I ſay, which makes us Chriſtians, are the *Foundation of that Society and Unity*, which is to be upheld in the Chriſtian Church. Thus, on *Peters Confeſſion*, our Lord declares *he would build his Church*, Mat. 16. 16, 18. And the *Uniteing of Chriſtians into one Temple*, St. *Paul* ſays, is by their *being built on the Apoſtles and prophets*, i. e. On their Doctrines, about worſhip, faith, and practice. *Eph.* 2. 20. 21. And when our Saviour prays ſo earneſtly for the Unity of his Church, at what time he was about to leave it, he limits it to this, *that they may be kept one* * *in Gods Name.* Joh. 17. 11.: and calls the *Gathering* or Uniteing together of Chriſtians in Congregations, wherein *he will be in the midſt of them*, their *gathering together in his Name*, Mat. 18. 20. *In his Name*, that is, in his Doctrine, or Profeſſion of Faith and Worſhip; *Name*, with relation to *Maſters* and *Teachers*, being uſually put for *Doctrine*. As, *to bear my Name before the Gentiles*, is to *bear my Doctrine*, Act. 9. 16. and *teaching in Chriſts Name*, is *filling Jeruſalem with his Doctrine*, Act. 5. 28. & ver. 41. And the *Prieſts* and *Rulers forbidding the Apoſtles to ſpeak to any Man*

* Ἐν τῷ ὀνόματι

in

in his Name, is *forbidding them any more to preach his Doctrine*, Act. 4. 17, 18. And ſo, when our Lord prays to his Father, that his *Diſciples may be kept in his Name*, to the end that they *may be one*; he notes the neceſſity of continuing in his Doctrine, to their keeping his ſo much deſired Union, Jo. 11. 17. Accordingly he adds, *that they may be one, as we are*, viz. he and the Father. For their Unity, is by this way among others, *viz.* by keeping to the ſame Word or Doctrine, *he teaching them what he had from his Father*, v. 8. And this is to be kept one *after his departure*, as they had been kept one before, as he continues to pray, *v.* 12. For before, they had been united *in his Word*, which *he gave unto them*, and which *they had received*, and *kept*, v. 6. 8.

Thus alſo St. *Paul* tells us, that the *giving of Paſtors* and *Teachers*, *to Edifie* or compact us all into one *Body of Chriſt*, is for edifying us *in the Unity of the Faith, and of the* * *Acknowledgment of the Son of God*, *Eph.* 4. 11, 12, 13. And that the *Church is to be one Body*, in holding to the *one Faith*, Eph. 4. 4, 5. And this has been the currant ſenſe of the Chriſtian Church. * *The Vertue, which keeps the Church together, is Faith*, ſaith the *Paſtor Hermes*, as he is cited by *Clemens of Alexandria*. † *We are conſtituted one Body of Chriſt, and Members one of another, by having the ſame Faith with him, and with one another*, ſay the *Fathers*, in the *ſixth general Council*. || *By the joyning of Charity, and Faith, Chriſt binds us up into one Body in himſelf*, ſaith St. *Gregory the Great*. * And *we Chriſtians are a Society*, ſays *Tertullian*, *incorporated on a Belief of the ſame Religion*: Or, as he elſewhere expreſſes it, † *confederated in the Fellowſhip of the ſame Profeſſion*.

* Ἐπιγνώσεως.

* Ἡ πίστις συνέχει τὴν ἐκκλησίαν, ὡς φησιν ποιμὴν, ἀρετὴ, ἣ πίστις ἐστὶ, Clem. Alexand. Strom. l. 2. p. 384. Ed. Col. 88.

† — Μέλη ἀλλήλων ὄντων ἡμῶν, ἐκ τοῦ ἓν σῶμα συνιστάντων χρίσις, διὰ τῆς πρὸς ἀυτὸν ἑνὸς ἀλλήλοις ὁμοδοξίας καὶ πίστεως, Conc. Gen. Sext. Act. 18. p. 271. Tom. 5. Conc. Ed. Bin. || Caput noſtrum, quod Chriſtus eſt, ad hoc ſua eſſe Membra nos voluit, ut per compagem Charitatis & Fidei, unum nos in ſe Corpus efficeret, *Greg. Mag. Ep. l.* 7. *Ep.* 110. * Corpus ſumus, de Conſcientia Religionis, &c. *Tert. Apol. c.* 39. † Univerſas [*Eccleſias*] quæ illis [*Apoſtolicis*] de Societate Sacramenti confederantur, *Adv. Marc. l.* 4. *c.* 5.

As to Points of *Faith*, I underſtand this more particularly of thoſe Points, which are more important, and call'd *Fundamental*, and are all contain'd in the *Apoſtles Creed*. Theſe, are the neceſſary and grand Points of the Chriſtian Religion, and the Belief thereof makes us Chriſtians; and accordingly they are all profeſs'd in our *Baptiſm*, when we take this Profeſſion upon us. And *this Faith*, is *one neceſſary Bond of Union*, to keep Chriſtians together in one Society. Their firſt care muſt be, to keep to this Faith, which makes them Chriſtians; and in this Belief of the Chriſtian Religion, their next care muſt be, to keep to any particular Society or Chriſtian Church. Other Points of Belief, which are more remote from the Foundation, do not ſo generally influence

fluence Mens Salvation, nor ſo neceſſarily break off Communion, but that Men may hold on joyning in the ſame Offices, notwithſtanding their embracing of ſome erroneous Opinions. And under ſuch Errors, Peace, and one Communion, were preſſed by the Apoſtles, I conceive, on the Churches in their Days. But theſe being more neceſſary, and eſſential to the Religion; are more neceſſary alſo to the keeping of Society and Communion, which is to be kept up among thoſe, who are united and agreed in this Religion.

And ſince all Church-Aſſociation, is to be on this bottom, of *Chriſtian Worſhip and Doctrine*; good Chriſtians Unity or Dependance on their Biſhops, or one Churches Communion with other Churches, is only to be, whilſt the Biſhops and Churches themſelves keep united to Chriſtian Worſhip and Doctrines. 'Tis to their Biſhops, as to their *Spiritual Teachers*, on whom they are to attend as *obedient Diſciples*; and ſo, whilſt they inſtruct and train them up in God's Truths, not in ungodly Errors. 'Tis to them, as they are *Chriſts Miniſters*; and ſo, whilſt they miniſter his Word, not their own. As *joynts*, Eph. 4. 16. & Col. 2. 19. And *joynts*, are to compact or pin the Materials or Members together, whilſt they reſt upon the Ground and Bottom, *viz.* the *Doctrine*; not when they ſtart aſide, and go off from it. And of an *Heretick*, St. *Paul* ſays, that * *he is turned aſide*, or like a *corner-ſtone* ſtarted out of the Building; So that the other Parts, are no longer to be knit together into one ſpiritual Houſe, by him.

* ἐξέστραπται. Tit. 3. 10. 11.

When People come at firſt to be Church-Members, and to unite under their Biſhops, the Doctrine and Worſhip is firſt laid, as the Groundwork, for both the Head and Members to ſtand upon. Thus we ſee it was, in the firſt Formation of Churches, and ſetting up external Union and Dependance, under Biſhops. The Chriſtian Doctrine, was firſt taught, and received, which was the Foundation laid. *I have laid the Foundation*, ſays St. *Paul*, when he had *planted the Faith*, 1 *Cor.* 3. 10. And on the Foundation ſo laid, a Church was raiſed, and *Biſhops choſen out of the firſt-Fruits of the Converts*, as St. *Clemens* * ſays, and ſet over thoſe that believed. And ever ſince, before Men receive *Baptiſm* to make them Church-members, there is a Profeſſion made of the *Doctrine of the Apoſtles*, both in Faith, or the *Articles of the Creed*, and in Practice or the *Commandments*.

* Clem. Ro. 1 Ep. ad Cor. p. 89. Ed. Ox.

So that 'tis Biſhops heading of this Doctrine and Worſhip, which bring Members to incorporate, and unite under them. And as their heading it, brings People to them; ſo their rejecting or defecting from it, looſens the Tye, and ſets them free to go off again. Their *Fellowſhip* with the *Apoſtles*, and our Obligation to hold *Fellowſhip* with *them*, is tyed to their keeping the *Apoſtolical Declarations*, *of what they had heard*, *or ſeen*, 1 Jo. 1. 3. And in the Account of the Communion

munion of the Primitive Christians, the *Fellowship of the Apostles*, and of the Bishops their Sucessors, is linked to *the Apostles Doctrine*, and to their *breaking of Bread and Prayers*, Act. 2. 42.

If a Bishop then defects from Christian Doctrine and Worship, or falls into Heresie, or Unchristian Worship; that is a Discharge of his People from their spiritual Dependance and Relation, and supersedes the Obligation of keeping Unity under him. *If we*, the Apostles, *or* even *an Angel from Heaven*, should *preach any other Gospel unto you, than that which we have* already *preached unto you*, * *let him be Anathema, or Accursed:* that is, have no more communion and commerce with him, than with those, whom the *Synagogue*, or *Church* has cut off; *Anathema* being the Word for one excommunicate, both in the * Scripture, and in the constant Language of the Church, *Gal.* 1, 8, 9. And *this he says*, as St. *Chrysostom* * notes, *not only against those, who subvert the whole Gospel, but against those who go a little beside it, or overthrow any Parts thereof.* And if a Church defects from the same, it sets other Churches loose in like manner from the Obligation, of holding on communion with them. *Unity of Faith*, binds them mutually to observe the Rules of fraternal communion; and defection in Faith, gives discharge from them. Accordingly, this the *Clergy of Rome* put the granting or denying communion upon, in their *Answer to* Marcion: *Telling him, they could not receive him to communion in their Church*, * *without his Fathers consent and allowance*, † *because his Father the Bishop of* Sinope, *who had cast him out of communion, was of the same Faith with themselves.*

* Ἀνάθεμα ἔστω.

* Ro. 9. 3.

* In loc.

* Ἄνευ τῆς ἐπιτροπῆς τοῦ τιμίου πατρὸς σοῦ. † Μία γὰρ ἐστὶν ἡ πίστις, μία ἡ ὁμόνοια, καὶ οὐ δυνάμεθα ἐναντιωθῆναι τῷ καλῷ συλλειτουργῷ, πατρὶ δὲ σῷ, Epiphan. Hær. 42. Sect. 1.

And this discharge such defection gives, upon the evidence of the Fact it self, before synodical Cognizance, or judicial sentence and declaration thereof.

As for other Crimes, which concern only the *Persons* or *conversation of Bishops*, not their *Doctrine* or *Ministrations*; they give no discharge, to the Clergy or People who are subject to them, before the offending Bishops are regularly deprived for the same, by *judicial sentence*. And if before synodical sentence, any Clergy or People, break off from their Bishops; or Bishops, from their Metropolitanes; or Metropolitanes, from their Patriarks, on pretence of them; they make a Schism, and are censured by the Church for so doing. *If any Presbyter, or Deacon*, * says the *Council of Constantinople, on pretence of Crimes*, (meaning † *such personal Crimes*,) *shall dare to withdraw themselves from the*

* Can. 13, 14, 15. Concil. Constan.

primi & secundi Dict. &c. † Ταῦτα μὲν ὥρισται περὶ τῶν προφάσει τινῶν ἐγκλημάτων, τῶν οἰκείων ἀφισταμένων προέδρων. Not for those who do it, δι' ἄρεσίν τινα παρὰ τῶν ἁγίων συνόδων ἢ πατέρων κατεγνωσμένην, Can. 15.

Communion of their Biſhop; or Biſhops, from their Metropolitane; or Preſbyters, Biſhops, or Metropolitanes from their Patriarch, * *before Synodical cognizance and perfect condemnation paſt upon him: He makes a Schiſm, and ſhall incur the penalty of depoſition.*

* Περὶ συνοδικῆς δὲ ἀγνώσεως καὶ ἐξετάσεως, καὶ πῶς ἐπ' ἀυτῷ τελείας καταψήφου.

But as for *Hereſie*, or *any damnable corruptions of Doctrine or Miniſtrations*, they give this diſcharge, as ſoon as the Biſhop, &c. *is notoriouſly guilty of them, before any Synod* has ſate, or *Sentence* has paſs'd upon him. Thus, St. *Jerome* expounds that Paſſage, *an Heretick is* * *condemned of himſelf*, Tit. 3. 10. 11. † *Which*, ſays he, *is therefore ſaid of Hereticks, becauſe when other Offenders, as Fornicators, Adulterers, Murderers, are not caſt out, but by the Sentence of the Biſhop or Church cenſures: Hereticks, on the other hand, paſs ſentence upon themſelves, on their own accord retiring from the Church, which receſſion ſeems to be a condemnation of their own conſcience.* ‖ *As many as attempt any thing againſt thoſe Conſtitutions of the Fathers, which concern the Faith, thereby* without more ado *incur, and bring on themſelves the Cenſures contained in the Canons*, ſays *Thalaſſius* Biſhop of *Ceſarea* in *Cappadocia*, in the *Great Council of Chalcedon*. When an Offence is only againſt *the Canons of the Church*, * *the Defence of the Divine Canons we know is proper only to the Biſhops; but the Defence of the right Faith, belongs not only to them, but to every Orthodox Chriſtian*, ſay the *Holy Monks* againſt the *Patriark Anthimus*, faln to the *Hereſie* of the *Eutychians*, in *their Libel* in the *Council of Conſtantinople* under *Agapetus* and *Mennas*. † *Though no Synod has before condemned him; yet he that has prevaricated and deſerted the Orthodox Faith*, as *Acacius* he ſays had done by *communicating with the* Eutychians, *has enough for which he ought to be deny'd communion. As alſo any one, who before being a Catholick, ſhall fall to communicate with any Hereſie, is juſtly thought to be thereby removed* Pope *Gelaſius*. Though, in caſe of *other Crimes*, before *Synodical Sentence*; yet, in caſe *of any* * *Hereſie*

* Αὐτοκατάκριτος.

† Propterea vero a ſemetipſo dicitur eſſe damnatus, quia Fornicator, Adulter, Homicida, & cætera vitia, per Sacerdotes Eccleſiæ propelluntur. Hæretici autem in ſemetipſius ſententiam ferunt, ſuo arbitrio de Eccleſia recedentes, quæ receſſio propriæ conſcientiæ videtur eſſe damnatio, *Hieron. Comment. in loc.*

‖ Ὅσοι παρὰ τὰ ἐπὶ τῇ πίστει τῶν πατέρων τύποις διαπράττοντο ἑαυτοῖς ἐπάγουσι τὰ ἐν τοῖς κανόσιν ἐπῆμα, Concil. Chalced. Part 2. Act. 1. p. 191. Tom. 3. Ed. Bin.

* Εἰκότως ἡμεῖς ἐπιζάμενοι τὴν τῶν θείων κανόνων ἐκδίκησιν ἀρχιερεῦσι μόνον ἁρμόττειν, τὴν δὲ τῆς ὀρθῆς πίστεως καὶ μὸ ον ἱερωμένοις, ἀλλὰ καὶ παντὶ ὀρθοδόξῳ χριστιανῷ, Concil. Conſt. ſub Agapeto & Menna. Act. 1. p. 10. Tom. 4. Conc. Ed. Bin.

† Quaſi revera, etiam ſi nullus ante damnaſſet, non habuerit Orthodoxæ & Apoſtolicæ Communionis, cujus Prævaricator extitit & Deſertor, participatione excludi. Sicut etiam quilibet, qui fuerit ante Catholicus, cuicunque hæreſi communicans, merito judicatur a noſtra ſocietate removendus. *Gelaſius Ep.* 1. *ad Euphemianum*, *ap. Bin Tom.* 3. *Conc p.* 620.

from our Society, ſays they may not do it

* *Heresie condemn'd by the Holy Synods, or Fathers, they may depart and separate from the Communion of their Prelate,* say the foresaid *Canons of* Constantinople, *when once he comes to preach it publickly, and to teach it bare-fac'd in the Church. And then to withdraw from him before Synodical cognizance, is not to incur the foresaid Canonical pains, but to shew themselves worthy of that Honour, which belongs to the Orthodox. 'Tis not to condemn Bishops,* say they, *but Pseudo-Bishops their Teachers; not to rend the Unity of the Church by a Schism, but to study to free it from Schisms and Divisions.* So that in these Cases, when the Defection of Doctrine and Worship is apparent, and plain to their eyes and ears; the People and Clergy may judge for themselves, and withdraw from the Communion of such Heretical or Erroneous Pastors. And accordingly, the Apostolical Rules to the People are, without staying for the declaration of a Synod, if any turn a *bringer of false Doctrine, contrary to what they had delivered,* without more ado to hold him as *Anathema,* or as one *Excommunicate,* Gal. 1. 8. 9. and *not to bid him God speed,* 2 Jo. 10. 11.

* Οἱ δι' ἄρεσίν τινα παρὰ τῶν ἁγίων συνόδων ἢ πατέρων κατεγνωσμένην τῆς πρὸς τὸν πρόεδρον κοινωνίας ἑαυτοὺς διαστέλλοντες, ἐκείνου τὴν αἵρεσιν δηλονότι δημοσίᾳ κηρύττοντος καὶ γυμνῇ τῇ κεφαλῇ ἐπ' ἐκκλησίᾳ διδάσκοντος, οἱ τοιοῦτοι οὐ μόνον τῇ κανονικῇ ἐπιτιμήσει οὐκ' ὑποκείσονται, &c. Ἀλλὰ καὶ τῆς πρεπούσης τιμῆς ὀρθοδόξοις ἀξιωθήσονται. Οὐ γὰρ ἐπισκόπων, ἀλλὰ ψευδεπισκόπων διδασκάλων κατέγνωσαν, καὶ οὐ σχίσματι τὴν ἕνωσιν τῆς ἐκκλησίας κατέτεμον, ἀλλὰ σχισμάτων καὶ μερισμῶν τὴν ἐκκλησίαν ἐσπούδασαν ῥύσασθαι, Ib. Can. 15.

By such defections then from Christian Doctrine, or Worship, the Ligaments of Union are broken towards the Governours of any Church, or between one Church and another; and there accrues a Liberty, without any Breach of the Unity of the Church,

1. For *People to break off from their own Local Guides, or for People and Clergy to break off from their own Bishops.* Tho' they were *Apostles, or Angels from Heaven,* they are to be held then as *Anathema,* as St. *Paul* says, that is, not as Heads of Unity and Church-communion, but as Excommunicate Men. If they *cause Divisions from the Doctrines we have learned,* he bids the Church *mark and avoid them,* Ro. 16. 17. The Peoples duty of adhering to, and *following them,* is no longer, than they continue to *be followers of Christ,* 1 Cor. 11. 1. & c. 4. 16. But if they break off from his Truth, and turn *False Prophets,* however they come dress'd up in soft Pretences or in *Sheeps-cloathing,* he tells us to *beware of them,* and to fly them as *Wolves,* Mat. 7. 15, 16. *to* * *look* to them, and *avoid them,* as St. *Paul* cautions against the *Judaizers,* Phil. 3. 2. If they become *bringers of False Doctrine, bid them not God speed, nor receive them into your Houses,* saith St. *John,* 2 Jo. 10. 11. Thus when *John of Jerusalem* fell to erre in Point of Faith, *Epiphanius writ to the Monks,* as St. *Jerom* * says, *that till he gave satisfaction in Point of Faith, none of them should communicate with him.* And *Jerom* himself asks him,

* Βλέπετε.

* Cunctis Monachis ab eodem Epiphanio Scripta venerunt, ut absque satisfactione fidei nullus ei temere communicaret, *Hieron. Ep.* 61. *ad* Pammachium *adv.* Errores Johannis Hierosol. *vers. fin.*

* Alicubine dictum, aut tibi alicubi mandatum est, quod sine satisfactione fidei communionem tuam subiremus? *Ib.* † Quod tibi non communicemus, fidei est. *Ib.* ‖ Plebs obsequens Præceptis Domini, & Deum metuens, a peccatore præposito separare se debet, *Cyp. Ep.* 67. *p.* 171. * Can. 1.

* *where it is required that they should come under his Communion, before such satisfaction were given.* And tells him, 'tis because † *of their difference in point of Faith, that they may not communicate with him.* ‖ *A People,* says St. *Cyprian,* that would fear *God, and obey his Precepts, ought to separate it self from an erring Prelate.* Such Persons, if *Metropolitanes, are no longer to have neither any Authority over the Bishops of their Provinces, nor the Communion of the Church,* as is decreed in the *General* * *Council* of *Ephesus.*

They are to leave their Guides, when they fall to misgu[illegible] them; and to stand off from their Persons, lest they be corrupted with their Tenets. And this is no more, than is needful for them, even in point of Caution; being their keeping out of the way of Temptations, which our Lord directs us to, for a general Guard of all Vertues. And standing off thus from Heretical Leaders, they will *approve themselves* in the midst of *Heresies,* by being stedfast in the Truth, 1 *Cor.* 11. 19. They will *not be toss'd too and fro, by the slight of subtle men, with every wind of Doctrine,* Eph. 4. 14. *nor carryed about,* when their Teachers fall off, *with divers, and strange Doctrines: Strange,* as opposite to the first-taught Truths; and divers, as contrary to their own former Principles, *Heb.* 13. 19.

2. *For the Bishops and Pastors of one Church, to break off from the Bishops and Pastors of another. A Bishop, must hold fast the faithful Word,* when others fly from it, *Tit.* 1. 9. *An Heretick, after the first and second Admonition,* he is bid to *reject* from his Communion, *Tit.* 3. 10. And *when any teach otherwise, contrary to wholsome Words, and the Doctrine which is according to Godliness, from such withdraw thy self,* 1 Tim. 6. 3. 5. *If any teach* corrupt, and *contrary Tenets, it is not fit to mingle* and have Communion *with them,* * saith St. *Chrysostom.* † *If any foreign Bishop, or other Clergy, come, and bring along with them commendatory Letters* testifying their Orders, *let them not be received, or admitted to Communion, unless, on Examination, they be found Preachers of Piety, and teach sound and pure Doctrine,* say the *Apostolical Canons.*

* In Ep. 4. Hom. 11.

† Μηδένα τῶν ζένων ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, ἄνευ συστατικῶν προσδέχεσθαι. Ἐπιφερομένων, ἐὰν μὲν ὦσιν κήρυκες εὐσεβείας, προσδεχέσθωσαν εἰς κοινωνίαν, Can. Ap. 33.

And this Liberty for both these, is not only in defections from *necessary Doctrines of Faith*; but also, (especially in general and profess'd ones) in defections from *grand and necessary Doctrines of Practice.* For we are tyed to them, not only as to *Ministers of Prayers,* who are to lead and go before us in holy and acceptable Devotions, which sets us free to leave them, as I shew'd * before, when they corrupt their Liturgies.

* Ch. 3.

Liturgies. But alſo as to *Teachers*, who are to give us true Information of all that is neceſſary in the way to Heaven, or to ſave our ſouls: they being ſet over us, and we being order'd to keep ſubject to them, as * *Paſtors*, who are to † *feed us with underſtanding*; and as our ‖ *Guides* and * *Teachers*, as the Scripture ſays. Now to be taught aright, in neceſſary points of Practice, as well as of mere Belief, or Fundamentals of Faith, is neceſſary to theſe purpoſes: For Obedience, is no leſs neceſſary in Religion, than Faith is; and a defection from the true neceſſary Doctrine of either, is moſt diſhonourable to God, and deſtructive to mens ſouls. And if teaching us aright, in all grand and neceſſary Points of both theſe, tyes us to them; will not their turning Falſe Teachers, or falling, openly, and incureably, to miſteach us in either, ſet us free to go off from them?

* Eph. 4. 11. 12. † Jer. 3. 15. ‖ Heb. 13 7. 17. * Eph. 4. 11.

Accordingly, St. *Paul*, treating of *Servants Duties*, whoſe *Honour*, *Obedience*, and *Fidelity towards their Maſters*, is neceſſary to prevent the *Chriſtian Doctrines being evil ſpoken of*, bids *Timothy*, *if any teach otherwiſe, and conſent not to the Doctrine which is according to Godlineſs, from ſuch to withdraw himſelf*, 1 Tim. 6. 1, 2, 3, 5. And thus alſo, when he gives order to *turn away from* the falſe Teachers of *the later days*, the defection of thoſe falſe Teachers, he ſets out more particularly, in *Practical Points*: Such as were a *denyal of the power of Godlineſs*, which lyes in practice; though ſtill, as he ſays, they *retain'd the form thereof*, which lyes more in ſpeculative Profeſſions and Opinions. *Viz.* by being *Lovers of themſelves, or of Pleaſure more than of God*, ſo throwing off the Doctrine, of taking up and bearing Croſſes; and being *diſobedient to Parents*, Natural or Civil, and *Traytors* to Government, ſo diſcarding all ſober Principles of Civil Obedience; and being *Truce-breakers*, finding out ways to evade, or fly off from the moſt ſolemn Promiſes, and Oaths; and the like, 2 *Tim.* 3. 1, 2, 3, 4, 5.

I ſpeak not of ſuch Practical Errors, when got only *among the People*, by means of ſome falſe Teachers privily creeping in, and diſperſing the ſame; but not among the lawful Paſtors themſelves: as ſeems to have been the Caſe at *Corinth*, where ſome Members had imbibed *Gnoſtick Infuſions*, and thought it lawful to * *communicate in Idol-feaſts*. For here, the ſound may attend on the Miniſtrations of their Orthodox Paſtors, though they be to meet ſome unſound Members there, or to worſhip in *mixt Communions*. Their Brethrens Errors will not drive them to withdraw themſelves, but they may leave them to be remedyed, or removed by *Church-cenſures*.

* 1 Cor. 8. & cap. 10.

Nor of ſuch others, as have tainted the Paſtors themſelves, if it is not clear of the Points objected to them, that *they are Errors*; or, ſuppoſing them Errors, if they be not of dangerous conſequence. The Guilt of ſome, is neither ſo groſs and heinous as to the Nature, nor

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Nor of ſuch others, as have tainted the Paſtors themſelves, if it is not clear of the Points objected to them, that *they are Errors*; or, ſuppoſing them Errors, if they be not of dangerous conſequence. The Guilt of ſome, is neither ſo groſs and heinous as to the Nature, nor

ſo clear and indiſputable as to the proof of it, as it is in others. And theſe may be born, or remedyed otherways, and muſt not always break Communion.

Not of all other Errors in practice imbibed by the Paſtors, that are clear, and of higher conſequence.

For though the practical Errors are more clear and important, yet ſometimes the Guides and *Paſtors abetting them*, is not *full* and *bare-faced*. They may not become * *to teach them publickly and bare-faced in the Church*, as the *Council of Conſtantinople* ſpeaks in the caſe of *Hereſie, for which the Church is to break off from them*. They may ſhew connivance, or countenance to them; as the *Paſtors at* *Corinth ſeem to have done, in the caſe of *inceſtuous Marriages*; and as, perhaps, they did in the caſe of ‖ *communicating in Idol-Feaſts*: but not doctrinally maintain, and preach them up. And thus alſo *Leontius* did, whilſt the Orthodox kept on meeting in the *Arian* Aſſemblies under him at *Antioch*. For though he ſecretly favour'd, and encourag'd the *Arians*, who uſed a *derogatory Doxology, of Glory be to the Father, by the Son, in the Holy Ghoſt*; not as the Orthodox, *to the Father, and to the Son, and to the Holy Ghoſt*: yet in *repeating the Doxology at the end of the Pſalms, he repeated all the firſt Part*, wherein they differ'd, *privately to himſelf*; and *then only repeated aloud*, when it came to *in ſæcula ſæculorum*, or *world without end*, wherein both were agreed, as *Theodorit* * reports.

Yea, I may add, that at other times, when the Paſtors preach them up bare-faced, they may *do it generally*: ſo that the People may have none elſe, but ſuch *Erroneous Teachers*, to communicate with. As was the caſe of the *Jews*, I think, *at our Saviours coming*, when *the Prieſts*, I conceive, generally agreed in preaching up thoſe practical Errors and *doctrinal Salvo*'s, whereby, as our Lord * charges them, they *made void Gods Commandments*. And in ſuch a *corrupt ſtate of the Church*, till they could have the ſame from more Orthodox Miniſters; they were to go on communicating in Religious Offices and Sacrifices, whilſt there was nothing but good in them, with theſe otherwiſe erroneous Miniſters. And were not to diſclaim Communion with their Miniſtrations, but to **beware of the Leaven of their Doctrines*: Or, in other Points, where they taught true, ‖ *to follow their Doctrines, not their Practices*, as our Saviour cautions.

But when they ſaw Souls endangered by ſuch Salvo's, it was the Duty of true Prophets, and Prieſts among them, and would be ſo in all other places, on like occaſions, by their preaching and Miniſtrations to keep up ſound knowledge among the People in theſe Points; yea, tho' ſuch preaching and miniſtrations made a Breach between them, and thoſe

* Ἐκεῖνον τὸν ἄιρεσιν ἀκολούθοντι δημοσίᾳ κηρύτ τοντα, καὶ γυμνῇ τῇ κεφαλῇ ἐν ἐκκλησίᾳ διδάσκοντα. Conc. Conſt. 1. & 2. Can. 15.

* 1 Cor. 5 ‖ 1 Cor. 8 & c. 10.

* Hiſt. Eccl. l. 2. c. 24.

* Mat. 15. 6.

* Mat. 16. 6. 12. ‖ Mat. 23. 3.

thoſe defecting Teachers. And it was the Peoples duty to follow any among them, who would teach them better, when they could have ſuch Teachers, as they had in our Bleſſed Lord, and his Apoſtles. Whatever Allowance, under the favour of Neceſſity, men may have to keep on with ſuch, of which *Plea of neceſſity*, I ſhall ſay more hereafter; yet, where there is choice of others more Orthodox, they are no longer tyed to ſuch Paſtors, as openly and obſtinately preach up damnable practices, to diſgrace Religion, and endanger Souls. Bear they may for a time, in hopes of Reformation; and, becauſe it is eaſier, to prevent, than to patch up Breaches, wiſe Lovers both of Peace and Truth, would not be haſty in coming to extreamities. But if ſtill they will perſiſt, and go on in ſuch pernicious Ways and Doctrines; good People and Paſtors may withdraw themſelves from their Communion, as St. *Paul* ſays in the places already cited.

And the Reaſons of breaking off, on ſuch defections from neceſſary points, either of faith or practice, are ſtill more urgent, if there is no Liberty left in any Churches, for other Paſtors to ſtand up miniſterially, or exerciſe their Miniſtry in defence of thoſe neceſſary points, whilſt they continue with, and adhere to them. For then, the Concealment and Suppreſſion of neceſſary Truths, is made a condition of Communion; and other Paſtors, if they will hold on with them, muſt ſuffer * *that good thing, which has been committed to their Truſt*, to be extinguiſh'd, without ſtanding up, according to their duty and ſolemn undertaking, to miniſter the ſame. Which will make it neceſſary for all, who will chooſe to ſtand by Chriſt and his Truths, rather than by ſuch his Apoſtatizing Servants and Corrupters thereof, to depart from them. * 2 Tim. 1. 14.

When therefore the Biſhops and Paſtors of any Church, fall off from miniſtring neceſſary Chriſtian Doctrine or Worſhip; and eſpecially when they come to allow their Communion to none, who will go on adminiſtring the ſame; they thereby looſen the bands of Union, and break that ſpiritual dependance and relation, which the People, and other inferiour Paſtors, ought to have upon them. They are no longer the true *Joynts*, to compact the Members; nor the *Head of Unity*, to keep together the Body of the Church. And thus it was at the *Reformation*, under *Queen Elizabeth*, with the *Popiſh Biſhops*; whoſe corrupt Worſhip and Doctrine, yea, and rigorous exaction of complyance with both from all who expected to hold Communion with them, had ſet their Churches at liberty to go off from them, as I formerly obſerved, and to ſeek more Orthodox Biſhops in their room. And ſo it would be in the caſe of other Biſhops, eſpecially of thoſe who eſpouſe a Schiſm, and communicate with Anti-Biſhops in oppoſition to the true Biſhops, if they fall from miniſtring neceſſary Chriſtian Truths, whether of Faith, or of Moral Doctrine and Worſhip, as in the fore-mentioned Caſes.

And

And when the Church is thus looſed of its dependance on their Perſons, by the defection of ſuch erring Biſhops; it may be free to unite it ſelf, to other Orthodox Biſhops. Either to receive ſuch an one, for its own local Biſhop, as was done at the *Reformation*, by ſubſtituting *Orthodox* and *Reformed Biſhops*, into the Sees of *Popiſh Biſhops*. Or, till it can have that, by receiving the Benefit of Epiſcopal and Prieſtly Acts, from any other Orthodox Biſhops and Clery, as they can be met with. It may fetch all Orthodox Miniſtrations and ſpiritual Functions, from other places, when it cannot have them from an Orthodox Paſtor, or in the Unity of the Church, at home. This it may do, ſays * St. *Cyprian* in this Caſe, *As well as the Mariners, when their own Port is ſanded, or otherwiſe inſecure, may paſs it by, and put in at another. Or, as well as the Travellers, when their own Inn is beſet with Thieves, may take up their Lodging at another, which is more ſafe.*

* Quid enim ſi in mari portus aliquis munitionibus ſuis ruptis, infeſtus & periculoſus eſſe Navibus cœperit; nonne Navigantes, ad alios proximos Portus Naves ſuas dirigunt, ubi ſit tutus & ſaluturis introitus, & ſtatio ſecura? Aut ſi in via ſtabulum aliquod obſideri; & teneri a Latronibus cœperit, ut quiſquis ingreſſus fuerit, inſidiantium illic infeſtatione capiatur: Nonne commeantes hac opinione comperta, ſtabula alia in itinere appetunt tutiora, ubi ſint fida hoſpitia, & receptacula Commeantibus tuta? Quod nunc eſſe apud nos eſſe debet, ut Fratres noſtros, qui vitatis *Marciani* ſcopulis petunt Eccleſiæ Portus ſalutares, ſuſcipiamus, &c. & ſtabulum Commeantibus præbeamus, &c. *Cyp. Ep.* 68. *p.* 178.

And as the *People* of ſuch defecting Biſhops and Paſtors, *may ſeek out*, and unite themſelves to others, *for all neceſſary Miniſtrations*; ſo may thoſe other *Orthodox Biſhops* and *Clergy*, who are ſought to, *be free to receive and ſupply them*. This is plain of both, becauſe the Church, whereof the one are Members, and the other are Biſhops or Prieſts, is a *Catholick Church*. For being *Catholick*, its *Baptiſms*, and *Ordinations*, are *Catholick*; and make, as the one *Chriſtians*, ſo the other *Biſhops* and *Prieſts*, that muſt be owned for ſuch over all the Chriſtian Church, and not only in ſome limited Parts, or Diſtricts thereof. And betwixt the Members of this *Catholick Church*, there is to be a *Communion of Saints*; ſo that the one may receive as Members, and the other adminiſter all ſpiritual Acts and Functions as Paſtors, as there is opportunity, and as need requires. When the Orthodox Members of ſuch defecting Paſtors, come to them; conſidering the *Catholiciſm* of the Church, tho' never ſo far remote in place, they muſt own them as their *Brethren*: and profeſſing the *Communion of Saints*, they muſt receive them to their Communion. When, ſhuning the Rocks in their own defecting *Church*, *they ſeek a more ſafe harbour in theirs*, 'tis their part * *to receive them with a prompt humanity, and to give them ſuch reception, as was given to*

* Fratres, qui vitatis *Marciani* ſcopulis petunt Eccleſiæ Portus ſalutares, ſuſcipiamus ad nos prompta & benigna humanitate, & ſtabulum Commeantibus præbeamus tale, quale eſt in Evangelio, quo a Latronibus ſauciati & vulnerati ſuſcipi, & foveri, & tutari ab ſtabulario poſſint, *Cyp. Ep.* 68. *p.* 178.

him

him who had faln among Thieves in the * *Goſpel*; not only to let them in, but to take all due and needful care of them, ſaith St. *Cyprian*. * Luke, 10. 30, &c.

Yea, and as Chriſtian Biſhops, they are to look upon this Reception, and theſe Miniſtrations, as one part of their Epiſcopal Charge. For they are Biſhops of the Catholick Church, as well as of their own Sees; and have relation to the whole Church, as well as to their own Dioceſs. *The Adminiſtration he has received*, is not only for his own Flock, but * *for the Church in common*, ſays St. *Ignatius*, of the *Biſhop of Philadelphia*. And ‖ *Chriſt has committed* to you, not only your own, but the *Univerſal Church*, ſays *Eleutherius* to the *Gallicane Biſhops*. And though, as being more eſpecially Biſhops of that place, they have more particular Obligation to look after their own Flocks: Yet, as Catholick Biſhops, they muſt be concerned for the whole Church, and look on it, or any deſtitute parts thereof, as their own, as occaſion requires. * *It behoves us all to extend our Care, and watch over the Body of the whole Church, whoſe Members are diſpoſed through each of the various Provinces*, ſay the *Presbyters* and *Deacons of Rome* to *Cyprian*, on his informing them of the Depoſition of *Privatus Lambeſitanus* the *Heretick*. And *unum Gregem paſcimus, though we be many Paſtors, yet we are to look upon all as one Flock*, * ſays St. *Cyprian* in this caſe. Though holding it in Partnerſhip, we are ſeveral Biſhops; yet, as there is but *one Church*, ſo there is ‖ *but one Epiſcopate*, ſays he again, *whereof every particular Biſhop holds a part*; but *holds it ſo, as to ſtand obliged and anſwerable*, on occaſion, not only *for his own particular proportion*, but, as *Partners in a Bond, each of them pro Solido*, as the legal Phraſe is, or *for the whole Sum*.

* — Διακονίαν τὴν εἰς τὸ κοινὸν ἀνήκουσαν, Ignat. Ep. ad Philad. p. 39. Ed. Voſſ.

‖ Univerſalis vobis a Chriſto Jeſu commiſſa eſt Eccleſia, ut pro omnibus, &c. *Eleutherius Papa, Epiſt.* ad Galliæ Provincias, *Tom.* 1. *Conc. p.* 92. *Ed. Bin.*

* Omnes enim nos decet, pro corpore totius Eccleſiæ, cujus per varias quaſque Provincias membra digeſta ſunt, excubare, *Ap. Cyp. Ep.* 30. *p.* 71.

* *Ep.* 68. *p.* 178.

‖ Epiſcopatus unus eſt, cujus a ſingulis in Solidum pars tenetur. Eccleſia quoque una eſt, &c. *Cyp. de Unit. Eccleſ. pag.* 108. *vid. & Ep.* 55. *p.* 112.

Thus *Eleutherius* told the *Gallicane Biſhops*, That † *for this very Cauſe Chriſt had committed to them the Univerſal Church, that they ſhould labour for all, and not neglect to afford Help to any*, as their Needs ſhould require. And *Simplicius of Rome*, told *Acacius of Conſtantinople*, That * *to approve himſelf faithful in his Epiſcopate*,

† Hujus rei gratia univerſalis vobis a Chriſto Jeſu commiſſa eſt Eccleſia, ut pro omnibus laboretis, & cunctis opem ferre non negligatis, *Eleuth. Papa ubi ſupra.*

* — Ut Creditorum tibimet diſpenſatione Dominica Talentorum, in hac multiplicatione fidelis Servus oſtendaris, ſi non tantum in Eccleſia, cui præſides, ſed ubicunque potueris, pro Unitate Catholica, & pro Paternis Definitionibus ſuadere non renuas, *Simplicius Papa ad Acacium Conſtantinop. Ep.* 47. *p.* 592. *Tom.* 3. *Concil. Ed. Bin.*

copate,

copate, he must strive for Catholick Unity and the Decrees of the Fathers, not only in that Church where he presided, but wheresoever he could. And *Chrysostom* says, St. *Eustathius Bishop of Antioch, had well learned by the Grace of the Holy Ghost, that a Bishop of the Church* * *ought to take care, not of that Church alone, over which he is specially appointed: but of the Universal Church through the World.* This general Care, has appeared conspicuous in the Lives and Labors of Holy and Faithful Bishops: as of *Cyprian, Alexander,* and *Cyril of Alexandria, Eustathius of Antioch,* and *Chrysostom.* And of the *Great Athanasius,* * *who took as much care of all other Churches, as he did of his own,* as St. *Basil* says.

* — Οὐκ ἐκείνης μόνης κήδεσθαι δεῖ τῆς παρὰ τοῦ πνεύματος ἐγκειρισθείσης αὐτῷ, ἀλλὰ καὶ πάσης τῆς κατὰ τὴν οἰκουμένην κειμένης, Chrys. Hom. in S. Eustathium Antioch. Hom. 93. Tom. 5. p. 631. Ed. Sav. & Ed. Front. Duc. Tom. 1. Hom. 52.

* S. Basil. Ep. 52.

Nor ought they to be hinder'd from such Ministration, and Reception of the Members of other Churches, by *any Canonical Rules for Unity in the Church.* For, that Heresie, or Defection from Christian Doctrine, whether in Faith or Practice, and from Christian Worship, which sets aside the Obligations of Unity towards those defecting Bishops and Pastors, must also of course therewith set aside those Canonical Rules, which are for maintenance thereof. So that the Ecclesiastical Rules, of Μηδὲν ἄνευ ἐπισκόπου, *i. e.* * *of Clergy and People doing nothing in Church-communion without the Allowance of their Bishop: and of* Μὴ ἀλλοτριοεπισκοπεῖν, *i. e.* † *of ones not officiating, or ordaining anothers Subjects, or intermedling in anothers Diocess;* are no Rules, nor of Force towards such Persons. And accordingly at *Arles,* when *Marcianus* their Bishop was faln to the *Novatians,* * *Cyprian* thought it behoved him and other Bishops, to see the Needs of the Faithful there supplyed, *That they might no longer be left a Prey for Wolves, without all hopes* (after the *Novatian* Rigour) *of the Churches Peace and Communion after once they had faln.* And under the *Arian Hereticks,* the *Great Athanasius,* when out of his own District, * *held Ordinations in other Churches, as he passed through them,* as *Socrates* reports. Even the *Great Council* of *Constantinople,* in that very *Canon,* which *forbids* ‖ *Bishops to intermeddle, either in Ordinations, or in other Ecclesiastical Administrations, without their own Precincts:* yet makes an Exception † *of those Churches, that are in Barbarous Nations,* for whose Relief they might do this: As *Eminent Preachers,* when they

* Ignat. Ep. ad Smyrn. p. 6. & Concil. Laod. Can. 57.

† Can. Ap. 35. & Conc Antioch, Can. 13. & 22. & Concil. Constant. 1 & 2 Can. 2.

* Ep. 68. p. 176. &c.

* Ἐν τισι δὲ τῶν ἐκκλησιῶν---ταῖς ἄλλων παροικίαις χειροτονίας ἐποίει, Soc. Hist. Eccl. l. 2. c. 24. p. 115.

‖ Τοὺς ὑπὲρ διοίκησιν ἐπισκόπους ταῖς ὑπερορίοις ἐκκλησίαις μὲ ἐπιέναι, ἐπὶ χειροτονίαις ἢ τισιν ἄλλαις οἰκονομίαις ἐκκλησιαστικαῖς.

† Ἐν τοῖς βαρβάροις ἔθνεσιν τοῦ θεοῦ οὐκκλησίας, Can. 2. Concil. 1. Constantinop.

they went among them, * *might still confirm those they had gained to the Faith in other Provinces, according to their Custom: Which, though against the Canons, the Council still allow'd,* say *Balsamon* and *Zonoras* upon the *Canon*; *for the necessity of the thing.*

* Ἡ καὶ ἀναγκαῖον ἦν τοὺς ἴσως ἐν λόγῳ διαλάμποντας, προσφοιτᾷν, καὶ ἐν ταῖς τῶν ἄλλων τοιαύταις ἐπαρχίαις, ὥστε διαστηρίζειν τοὺς τῇ πίστει προσίοντας, ἐνέδωκεν ἢ ἁγία σύνοδος, καὶ εἰσέτι πολιτεύεσθαι τὸ τοιοῦτον ἔθος, κἂν παρὰ κανόνας ἐστι, διὰ τὸ ἀναγκαῖον τοῦ πράγματος, Bals. in Can. 2. Conc. Constant. 1 vid. & Zonar. in Canonem.

And thus also *Presbyters and People*, may *hold Assemblies independant on their own Defecting Bishops*, or on any others. The *Apostolical Canons* allowing Priests to have *Meetings separate from their Bishops*, when they do it * *as condemning them of Impiety* [in † *Doctrine*] *or of Injustice* [in Administration, as deposing them for the sake of Truth, or of a good thing, *&c.*] And the *Council of Constantinople*, though it ‖ forbids Inferiours, before Synodical Sentence, to cast off the Communion of their Superiour on pretence of *Criminal Causes*, as * *Fornication, Symony, or Transgression of the Canons*, as *Balsamon* comments: yet allows it in *case of Heresie condemn'd by former Synods, or by the Holy Fathers, so soon as he begins bare-faced to teach it in the Church.* And the *Council of Carthage*, when it † Condemns *Presbyters* for *setting up separate Altars from their Bishops*, makes this Exception, ‖ *unless they have against him a just Expostulation.* And an * *Allegation of False Doctrine*, or leading the Church wrong, is such a just Expostulation, as *Balsamon* observes upon the *Canon*. These Rules, for preserving Order and Concord among Bishops and Churches, are binding towards any Bishops, who are in the Unity of the Church, and are Orthodox. But if either they are faln to set up Unchristian Worship, or Doctrine; or, as I observed before, are turned Schismaticks, or set up as Anti-Bishops in Christ's Church: They bind none towards such Bishops. They are no longer Heads of Union, and so cannot claim the Benefit of these Rules for Unity; which, by their Schism, or Defection, is at an end towards them.

* Κατεγνωκὼς τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, Can. 31. Ap.

† περὶ τὴν εὐσεβείαν σφαλλομένου, Zon. in Can.

‖ Concil. Constant. 1 & 2 Can. 13, 14, 15.

* ἐγκληματικὰ δὲ αἰτιάματά εἰσι πορνεία, ἱεροσυλία, καὶ τῶν κανόνων ἀσθέτησις, Bals. ad Can. 15. & so *Zonoras* Ib.

† Can. 10. Conc. Carth.

‖ Μήποτε κατὰ τοῦ ἐπισκόπου μέμψιν ἔχῃ δικαίαν, Can. 11. Concil. Carthag.

* Μέμψιν, μὴ εἰπῇς εἶναι ἐξ ἁμαρτήματος, ἢ ἀπὸ ἄλλης αἰτιάσεως ἐγκληματικῆς, ἀλλὰ ἀπὸ δογματικῆς, Bals. in Can. 11.

Thus doth *Heresie*, or a defection from necessary Doctrine or Worship, discharge Church-Members, from their Spiritual and Canonical dependance and union, with their defecting Bishops and Pastors. Priests

are no longer tyed to ſuch erring Biſhops, nor the People to either, in ſuch Caſes. So that a defection to ſinful Worſhip, and damnable Doctrine, bereaves Men of all Arguments from Scripture or Canons, for their Subjects to depend on them, or to unite with them.

If therefore in any diviſion of a Church, it can truly be Objected to one ſide, that they are faln from holy and true Worſhip and Doctrine; it is not for them to plead the duty of Union, or to tell People of their Obligations to unite with them. If before they were the true Heads, and the Regular and Canonical Biſhops of thoſe places; yet would their falling into thoſe Unchriſtian Errors, ſtrip them of thoſe Claims. The Union taught by *Chriſt*, and the Holy Scriptures, and directed by the Rules and Canons of the Church, ſuppoſes Men Orthodox; but is not to unite with ſuch defectors. Nor is any Charity, which they can pretend to in ſeeking to keep all others united to themſelves, the Charity which he requires. For that *Charity, which is the end of the Commandment*, muſt be *out of a pure heart, and a good conſcience, and faith unfeigned*, as St. *Paul* ſays, 1 *Tim.* 1. 5. It muſt be *out of a pure heart, and a good conſcience*: and ſo is only a ſeeking to have them one with us, whilſt we go together in keeping the Commandments, or in the practice of good things; not like the *Charity* or *Love of Thieves, and Murderers*, that aſſociates and *binds them together in the practice of ill things*, as St. *Chryſoſtom* * notes. And it muſt alſo be *out of faith unfeigned*; and ſo is a ſeeking to unite them to our ſelves, not in dangerous Errors, but only in Orthodox and Chriſtian Doctrines. Whereas, the pains that is taken to bring all over to them in the Breach of Gods Laws, and embracing of Unchriſtian Doctrine, or to be one with them in Error and Wickedneſs; is not Charity, but deſtruction, to thoſe who are ſeduced by them.

* In Loc.

If ſuch defection from pure Worſhip and Doctrine is their Caſe, the guilt of making a diviſion lyes plainly at their doors. In ſuch Breaches, St. *Paul* notes the *Dividers from the Doctrine*, as making the Schiſm; and not the faithful Adherers to it, who refuſe to break off from *it*, in order to their keeping on with *them*. *Mark thoſe*, as *cauſing the Diviſions* or Offences, who go *contrary to the Doctrine which ye have learned*, ſaith he, *Rom.* 16. 17. And diviſions made by ſuch defection, are incureable by any thing, but their own repentance and return to their former ways. Their Brethren can not heal, or cloſe them, by following them in their defection; becauſe that is to be falſe to Truth, and to their own and others Souls, which are all in danger of periſhing by ſtraying from the ſame.

Nay, ſhould they do as they deſire, and all come over; that would only be a falſe and ſeeming Cure, but really make the Breach wider. For the whole Body of Chriſtians, from the beginning to the end, are

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but one Church. And thoſe Chriſtian Societies, which make up this one Church, are the ſeveral Churches of all times and places. *All true Chriſtians, which now are, or formerly have been, or hereafter ſhall be,* are all Members of one and the ſame Body, as I formerly ſhewed.

So that the Unity, which good Chriſtians are to aim at, is to appear of one Society and Communion, with the whole Body of faithful Chriſtians, from *firſt* to *laſt*: with all the faithful, who have kept to this Unity, and are now in Heaven; as well as with all, who either now are, or hereafter ſhall be in earth, doing the ſame. Or, to be found united, and in the Communion of that Body, or general Collection and Aſſembly of Saints, who ſhall all appear together as one Body, that has kept up the Faith and Unity of the Church, in oppoſition to all Heretical or Schiſmatical Oppugners thereof, at the laſt Day. And they are lamentably out, and take their Aim too narrow, who look only at keeping an external Union, with the Aſſemblies and Religious Societies of their own place and time; though that be in breaking off from the Way and Communion, of all the faithful Chriſtians of other places at that time, and of all that are gone before them, and will make them appear ſeparately from the general Aſſembly and great Collection of Saints, at the laſt Day.

Now true Doctrine and Worſhip, as I have ſhewn, are among the chief Ligaments, in this Body of Chriſts Holy Catholick Church. And if even any regular Biſhops, or Metropolitanes, with their reſpective Societies or Churches, break off from any neceſſary Truths, or Worſhip of Chriſt, they break off at the ſame time, from all this great Body of faithful Chriſtians of all other other places and times, who are all united and incorporated in them, and ſtand upon them. And if theſe defectors, appear to make the Generality, or great Number, in their own particular Times, and Countries; yet are they but a handful, compared to that General Body or Collection on the other ſide, whom they have defected and broke from, and who will ſtand all in one compact Body againſt them, at the laſt Day. *viz. the Catholick Church of all Times and Places.* So that thoſe few faithful among them, who continue firm, and ſtand out againſt their defection, do not go off from the main Body, or greateſt Numbers, but ſtick to them; the Catholick Church of all Ages and Countries, which makes the vaſt Body, and infinitly the greateſt Number, being in reality with them. The Catholick Church, conſiſting of our Saviour Chriſt, of Apoſtles and Prophets, Martyrs and Confeſſors, and of all the truly Faithful, who have gone before us, are now, or ſhall be after us, when all is done will make the Body. And thoſe few Faithful Chriſtians ſticking to this, when the numerous Defectors in thoſe Countries ſtart from it, ſtick to the Body. So that, as the *Council of Conſtantinople* declares of *thoſe*,

who break off Communion with their Biſhops, yea, before Synodical Sentence, when once they openly teach any Hereſie condemn'd by the Holy Fathers or Councils; by ſo doing, * they do not rend the Unity of the Church by Schiſm, but ſtudy to free, or defend it, againſt Schiſms or Diviſions. So at ſuch times, they muſt beſpeak their Brethren, as St. Cyprian did the Confeſſors, who ſided with the Schiſmatick Novatian. || Becauſe we can not leave the Church, and come over to you, which, inſtead of patching up, would be to break and divide the Churches Concord and Unanimity: We beſeech you, by all the ways we can, that you would return and come back again to your Mother the Church, and to our Fraternity.

* Οὐ χίσματι τὴν ἕνωσιν τῆς ἐκκλησίας κατέτμησαν, ἀλλὰ χισμάτων ἐμφύλιον τὴν ἐκκλησίαν ἐποίησαν ἰνσπάσασαι, Conc. Conſtant. 1 & 2 Can. 15. || Cum Unanimitas & Concordia noſtra ſcindi omnino non debeat, quia nos Eccleſia dereliſta foras exire, & ad vos venire non poſſumus, ut vos magis ad Eccleſiam Matrem, & ad noſtram Fraternitatem revertamini, quibus poſſumus hortamentis petimus & rogamns, *Cyp. Ep.* 46. *p.* 89.

By keeping then to the neceſſary Doctrines and Worſhip of Chriſt, of the Catholick Church, and of our own Church, we keep united to them; and ſo far, as we break off from theſe, we anſwerably break off from them. And therefore the running in of more into ſuch defection, inſtead of cloſing up the Schiſm, would increaſe it. It would only make the more People guilty, of dividing, and ſtanding off from Chriſt, and from the Catholick Church, as that contains all Orthodox Chriſtians and Right Churches, who are gone before us, or are now, or ſhall be after us. Yea, from all their Anceſtors, during all the Succeſſions of them to their unhappy defection, in their own Church. And even from themſelves, in all their own beſt dayes, whilſt they ſtood true to their own pure Worſhip and Orthodox Principles. Which is ſuch a way of healing Schiſms, as Rebellion is of remedying Grievances; that is, inſtead of taking any off, it brings abundance more upon us.

And this makes the Charge of Schiſm ſtronger, and more aggravated in the fore-mentioned Caſes, where the Corruptions of Doctrine and Worſhip make them a corrupt Church, as well as the ſetting up of Anti-Biſhops makes them a Schiſmatical Church. There is plainly a Schiſm in making of Anti-Biſhops, which is a ſetting up of oppoſite Altars. But it is a more wicked and ungodly Schiſm, when theſe oppoſite Altars are ſet up for wicked and ungodly purpoſes, to head ſinful and unchriſtian Worſhip and Doctrines. That Schiſm, is complicated with Hereſie, or other dangerous depravation of Religion. It is not only making a Breach in the Church; but withal, it is forming a Party againſt Truth and Holineſs. It is giving Religion a ſecond Blow, to maintain a former; and ſetting up one ill thing, to ſecure a worſe. It ſeeks to confederate Men in the Breach of Unity, that it may hold them faſt

fast in Breach of Piety, or Moral Honesty. And a Schism so set up to strike at Religion, is more impious in the sight of God, and of all good men, and the Guilt thereof is more flagrant. And besides, 'tis incureable by any, but themselves. For the Schismaticks run into such a Breach, to maintain a Quarrel against Truth and Righteousness. And in that, they must go by themselves; for none, who will take any due care of their precious Souls, ought to bear them company. So, there can be no Re-union, till they return from their wicked and ungodly Schism, to the way of Truth and Righteousness, which they had forsaken.

CHAP. V.

Of the Communion of good Christians, or with whom they are to joyn in Divine Offices, under a Schism.

HAving said thus much, to shew on any division of Churches, whilst faithful Pastors stand firm to their Ministrations in the fore-mentioned Cases, who make the Schism, and who can cure it, I now proceed,

3. In the *Third* place, to Treat of *the Communion of good Christians under a Schism*, and *how they are to carry themselves towards Schismaticks.*

As for their Communion, 'tis plain, in division between Right and Wrong, both as to the Church-Heads, and Religious Doctrines and Worship, they ought to take the right side.

As they who are at the Head of that, are the *Canonical* and *Rightful Bishops*, they are bound to communicate with them. For the Rightful Bishops being the true Heads of Union, the Members must keep true to their Head, and hold Communion therewith. And this they are ty'd to, by all the Gospel-precepts about *Union*, which require their * *being one*, or † *one Body*, or ‖ *keeping the Bond of Peace* in Churches. For this *Unity* and *Peace* of Churches, must bind them to keep united and at Peace with their Bishops, who, under *Christ*, are the Governours, and Spiritual Heads thereof. And by that grand Vertue of *Charity*, so often and earnestly * required *of the Members*, and that † *above all things*, that ‖ *they may edifie* or build up one another into a spiritual Society. For this *Charity*, which is * *the Bond* to bind the Members together, not only in private Affections, but into *one common Body* or *Church*, must bind them all to these Rightful Bishops, who are the Heads and Rulers of that Body, that by keeping united to those Bishops, they may keep one Society, and not be broken into several Societies. And

* Jo. 17. 11.
† Ep. 4. 4.
‖ Ver. 3.
* 1 Cor. 16. 14. & cap. 13.
† Col. 3. 14.
‖ 1 Cor. 8. 1.
* Col. 3. 14.

accor-

* 1 Cor. 13. accordingly St. *Cyprian* presses that *Charity*, which * St. *Paul* makes so necessary to the acceptance of all other Vertues, even *Faith*, or *Martyrdom* it self; as indispensably obliging all good Christians, to keep in the Communion of their true and rightful Bishops, as I observed * before.

* Ch. 1. Part 3.

And as these true and rightful Bishops, are at the Head of necessary Gospel-worship and Doctrines, when their Opposers fall off from them, good Christians are yet more bound to hold to their Communion. They are tyed thereto then, not only for the rightful Bishops, but also for pure Worship and necessary Truths sake. For true Christians, must seek to communicate in these. And that must be, by communicating in the Ministrations of those Pastors, which hold to them. Besides, these, in any competition, are Christ's *true Shepherds*, and *trusty Watch-men*, and *faithful Guides*, and *uncorrupt Teachers*, and *faithful Ministers*: because they are the Men, who faithfully minister his Word, and give his Warnings, and dispense that Food, which is to keep those Souls alive whom he has given them the Care of. And all these, are no idle Characters, but speak answerable Obligations in the People, as I have shewn * before, to attend on their Ministrations, and unite themselves to them. And this, the Scripture requires in those Precepts, which command us, *in* † *glorifying God*, to *have one mind and mouth*; to be ‖ *perfectly joyn'd together in the same mind and judgment, and speak the same things*; and the like. For this *speaking the same*, is speaking the same with those who speak right, not with those who speak wrong. And this *Union of minds* and *judgments*, must be in uniting with men of Orthodox minds, or that hold all necessary Christian Doctrines: For if any fall off from these, we must not be of one mind with them, but of different minds. I add moreover, that Association and Union of Church-Members under Bishops, is for visible Profession and Ministration of pure Worship and Doctrine. And therefore they must unite with those Bishops, who profess and administer the same. Yea, their care of their own Safety, no less than the love of Truth, will make them fly to such Pastors: As the *Saylors* do *to the next safe Port*, *when their own is sanded*; or the *Travellers to the next secure Inn*, *when their old one is beset with Thieves*, as St. *Cyprian* * observes in this Case.

* Ch. 7. Part 1.
† Rom. 15. 6.
‖ 1 Cor. 1. 10.
* Ep. 68. p. 178.

And as they are thus to *hold Communion*, and unite themselves to *those rightful Bishops, who keep to pure Worship and Doctrine*: So are they, on the other hand, to *stand off from those, who make the Schism, to maintain a sinful Worship, or corrupt Doctrine.*

I do not say, they are to look on these Schismaticks and Defectors, as quite faln from the *Relation*, and *Title of Brethren*. A Schismatical, or Excommunicate Christian, is still a *Christian*, not an *Infidel*, or *Heathen*. And whilst they continue *Christians*, they retain, though not so much

much Claim as others, yet some Claim to *Christian Brotherhood*, albeit they have lost their Claim to Communion. *Have no Company* or Communion with the segregated Man, saith St. *Paul*; *yet count him not as an Enemy, but admonish him as a Brother*, 2 Thes. 3. 14, 15. And *Optatus* calls the *Schismatical Donatists*, *Brethren*; *tho'* * *they would not call the Catholicks so, or be call'd so by them.* And says, that † *they can not but be our Brethren, though they are no good Brethren; because we and they have one spiritual Nativity:* Their Baptism, which is the Christians Birth, being a valid Baptism, though administred in a Schism; and the *Catholick Church*, as ‖ St. *Austin* says, *thereby generating Sons unto God*, which Sons must be our Brethren. For *Brotherhood*, they looked on, as consequent on *Nativity*, and going along with it; but *Communion*, as going with *spiritual Society* and *conversation.* Though at other times, by *Brotherhood* they understood, not only the *spiritual Nativity*, but also the *spiritual Society* and *communion of Brethren:* And then, Hereticks and Schismaticks were shut out, from that Name and Salutation.

* — Omnibus notum sit, quod nolunt se dici Fratres nostros.

† — Sunt sine dubio Fratres, quamvis non boni. — Non possunt non esse Fratres. Est quidem nobis & illis una spiritualis Nativitas, &c. *Optat. Milev. de Schism. Donat. l. 1. p. 34.*

— Non enim potestis non esse Fratres, quos iisdem Sacramentorum visceribus, una Mater Ecclesia genuit: quos eodem modo adoptivos Filios Deus Pater excepit, *Id. l. 4. p. 77. Ed. Par. Albaspin.*

—Propter Communia Sacramenta Frater meus est, *Augustin. in Collat. Carth. 3. c. 235.*

‖ — Itaque est una Ecclesia, quæ sola Catholica nominatur, & quicquid suum habet in Communionibus diversorum a sua unitate seperatis, per hoc, quod suum in iis habet, ipsa utique generat, non illæ. —Hæc itaque in omnibus generat, cujus Sacramenta retinentur, unde possit tale aliquid ubicunque generari; quamvis non omnes quos generat ad ejus pertineant Unitatem, quæ usque in finem perseverantes salvat, *Augustin. de Bapt. Cont. Donat. lib. 1. cap. 10.*

But though, as not having faln from their Baptism and Christianity, they may, on the score of their common Nativity, still admit them to be *Christian Brethren:* Yet, as being schismatical and defecting Brethren, they must reject, and stand off from their Communion. They must disown the erroneous and schismatical Bishops and Ministers, disclaiming all Ecclesiastical Dependance upon them. And hold off from their Religious Assemblies, and not come to joyn in their Prayers, and Sacraments, and sacred Offices: *Church-communion*, lying mainly in joyning in these Assemblies and sacred Offices; as Excommunication lyes, in the excluding and debarring from the participation thereof.

They are to avoid them, as they are *Associates or Adherents of Anti-Bishops*, and *makers of a Schism.* For the Scripture-direction is, to *mark those, which cause Divisions and Offences, and to avoid them*, Ro. 16. 17. And *if any man is disobedient* and refractory to *Church-powers*, which he

he is to the height, who throws them quite off, and sets up others against them, to *note that man, and to have no company with him*, 2 Thess. 3. 14. And *Schisms* or *Seditions*, the Apostle reckons among *Works of the Flesh*, which *exclude from the Kingdom of Heaven*: So that they, who would secure that, must be careful not to joyn, or partake with them, *Gal.* 5. 20. 21. Especially, if to the Guilt of Schism they also add that of *Heresie*, which the Apostle also there ranks among the *deadly Works of the Flesh*; or make Parties, especially consummate them by setting up of Anti-Bishops, to head destructive Errors, or a defection from Gods pure Worship and Doctrines. If any turn *bringer of false Doctrines, bid him not God speed, nor receive him into your houses, which were to be partakers of his evil Deeds*, says St. *John*, 2 Jo. 10. 11. Thus St. *Paul* bids them * *look to the Judaizers, and avoid them*, Phil. 3. 2. And St. *John*, *when he went to bath himself at* Ephesus, *leaped out of the Bath unwash'd when he espyed the Heretick Cerinthus*, declaring *he would not stay with such an Enemy of the Truth*, as * *Irenæus* reports from *Polycarp*. Yea, and *Polycarp* himself, as he adds, refused the *Heretick* Marcion *any friendly commerce or fraternal salutation. So studiously cautious*, says he, *were the Apostles and their Disciples, of entring into any communion, so much as of discourse, with those who adulterated the Truth.*

* Βλεπετε.

* Adver. Hæres. l. 3. c. 3.

And of this Obligation, *to shun the communion of Schismaticks and corrupt Teachers*, Christians had a great sense, in the *first* and *best* Ages of the Church. Thus St. *Ignatius*, that *blessed Martyr and Contemporary of the Apostles*, when he bids * *the Sheep to follow the Shepherd*, and tells them, † *they who are Gods and Jesus Christs, will go with their Bishop*: to caution them against siding with any who set up against him, ‖ tells the *Philadelphians*, that *if any will turn follower of him, who makes a Schism, he has no inheritance in the Kingdom of Heaven.* And St. *Cyprian*, is abundant therein. When New, or Anti-Bishops set up opposite Altars, he is full of Zeal against the *Impiety* and *Wickedness* thereof. * *'Tis adulterous*, says he, *'tis impious, 'tis sacrilegious, whatsoever is so set up by the madness of men, in violation of the Ordinance of God.* † *He, who leaving the true Bishop, sets up another Altar, and pre-*

* Ὅπου δὲ ὁ ποιμήν ἐστι, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε, Ignat. Ep. ad Philad. p. 40. Ed. Voss.

† Ὅσοι γὰρ θεοῦ εἰσὶν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ ἐπισκόπου εἰσὶν, Ib.

‖ Μὴ πλανᾶσθε ἀδελφοὶ, εἴτις χώζοντι ἀκολουθεῖ σχισμὰν θεοῦ οὐ κληρονομεῖ, Ib.

* Adulterum est, impium est, sacrilegum est quodcunq; humano furore instituitur, ut dispositio divina violetur. *Speaking of the* Novum Sacerdotium, *and of the* aliud Altare præter unum Altare, *Cyp. Ep.* 43. p. 83. † Arma ille contra Ecclesiam portat, contra Dei dispositionem repugnat; hostis Altaris, adversus Sacrificium Christi rebellis, pro Fide perfidus, pro Religione sacrilegus, inobsequens Servus, Filius impius, Frater inimicus, contemptis Episcopis & Dei Sacerdotibus derelictis, constituere audet aliud Altare, Precem alteram illicitis vocibus facere, *De Unit. Eccl.* p. 116.

Jumes

ſumes to celebrate another Prayer or Divine Service different from his, *bears Arms*, ſays he in another place, *againſt the Church, and reſiſts Gods Ordinance: he is an Enemy of the Altar, and a Rebel againſt Chriſts Sacrifice, for the Faith he is perfidious, for Religion he is ſacrilegious, he is an undutiful Servant, an impious Son, an Enemy inſtead of a Brother.*

And having ſet out theſe Schiſmatical Aſſociates, as ſo full of Sin and Provocation, he warns all, who would be careful of their own Innocence or ſafety, to ſtand off from the Communion of ſuch Men. * *A People, that would fear God, and keep his Commandments*, ſaith he, *muſt not mix it ſelf, or joyn in the Sacrifices of ſuch ſacrilegious Dividers.* † *Avoid thoſe Wolves*, ſays he again, *who ſeek to ſeparate the Sheep from their Shepherd*, warning againſt thoſe *five Preſbyters*, who were then forming a Schiſm, and ſoon after ſet up one of themſelves, *viz. Fortunatus*, an Anti-Biſhop againſt himſelf at *Carthage*. *If they will periſh in their Schiſm, let them be alone in periſhing. Let them remain alone without the Church, who have broke off from it. Let them alone be without the Biſhops, who have rebell'd againſt the Biſhops. But depart you from ſuch Men, and be not ye Partakers with them therein.* || *The Lord admoniſhes us*, adds he, *to depart from ſuch Men.* And * *If they are to be held as Heathens and Publicanes, who only contemn the Church, according to the Words of our Lord*, Mat. 18. 17, *much more are the ſetters up of falſe Altars, and unlawful Prieſthoods, to be held as ſuch, becauſe they are plain Rebels, and profeſt Enemies thereof.*

And beſides, their ſhuning theſe oppoſite and falſe Altars, and keeping firm to the true, he tells them is neceſſary *to give them the benefit of Chriſtian Communion.* † For *whoſoever aſſembleth otherwiſe*, ſaith he, *than under the rightful Biſhop, doth not get, but ſcatter abroad.* || *If any are not with the Biſhop, they are not in the Church. And 'tis a vain flattery and ſelf-deceit, for any, who have not Peace and Communion with their Biſhop, to fancy it is the ſame thing, and that they may ſtill have the Benefit of Eccleſiaſtical Communion, by creeping in privately, and being admitted by others ſet up againſt him.*

Such was the ſenſe, which the Holy Apoſtles had inſtill'd, and

* Plebs obſequens præceptis Dominicis, & Deum metuens, a Peccatore præpoſito ſeperare ſe debet, nec ſe ad Sacrilegi Sacerdotis Sacrificia miſcere. *Ep.* 67. *p.* 171.

† Vitate Lupos, qui Oves a Paſtore ſecernunt, *&c.* Diſcedite a talibus, *&c.* — Pereant ſibi ſoli, qui perire voluerunt. Extra Eccleſiam ſoli remaneant, qui de Eccleſia receſſerunt. Soli cum Epiſcopis non ſint, qui contra Epiſcopos rebellarunt, *Ep.* 43. *p.* 84.

|| Docet Dominus, & admonet, a talibus recedendum — averſandus eſt talis, atque fugiendus, quiſquis fuerit ab Eccleſia ſeperatus — vitate quæſo ejuſmodi homines, & a latere atque auribus veſtris perniciosa Colloquia velut Contagium mortis arcete, *De Unit. Eccl. p.* 115, 116.

* Si autem qui Eccleſiam contemnunt, Ethnici & Publicani habentur, multo magis utique Rebelles & Hoſtes, falſa Altaria, & illicita Sacerdotia, & Sacrificia ſacrilega, *&c.* fingentes, inter Ethnicos & Publicanos, neceſſe eſt computentur, *Cyp. Ep.* 69. *p.* 180, 181.

† Quisquis aſibi collegerit, (*the Aſſemblies or* Synaxes *being call'd* collectæ) ſpargit. *Cyp. Ep.* 43. *p.* 83.

|| Si qui cum Epiſcopo non ſint, in Eccleſia non eſſe: & fruſtra ſibi blandiri eos, qui pacem cum Sacerdotibus Dei non habentes, obrepunt, & latenter apud quoſdam communicare ſe credunt, *Cyp. Ep.* 66. *p.* 168.

which the Primitive Christians had carefully retained, of their *strict Obligations, to keep united to their own Orthodox rightful Bishops, and to shun the Communion of all Schismatical Opposers of them, or of Heretical Teachers.* And this shunning of such Communion, must not be looked upon, as the effect of Anger, or Peevishness; or, as an Expression, not of Religion, but of meer human Passions, which took place in the Church, as Charity grew cold and wore off. For this was most, in the days of the *Apostles* themselves, and of their Contemporaries, and their nearest Successors; as may appear from the fore-cited Scriptures, and Testimonies of *Ignatius*, *Irenæus*, and *Cyprian*. When Charity was the highest, as it will be confest to have been in those times; they were the choicest in their Communions, and stood furthest off from all Schismaticks and Hereticks, refusing them the Commerce, not only of Spiritual and Ecclesiastical Ministrations, but even of Civil Offices and Respect. And this, by the direction of those Apostles, St. *Paul* and St. *John*, who abounded more than any in pressing *Charity*; not bearing *to* **keep company*, or *to* †*eat with them*, as St. *Paul*; to give them the common salutation ‖ of *God speed*, or to *receive them into their Houses*, as St. *John*, who would not so much as *stay in the Bath with Cerinthus*, nor his Disciple *Polycarp* give the *Salutation to the Heretick Marcion*, as I observed from *Irenæus*.

* 2 Thes. 3. 14.
† 1 Cor. 5. 11.
‖ 2 Joh. 10. 11.

So that Charity, when at the height, was highest towards God, for sustaining his Worship and Doctrine, visibly bearing it up by the Church, and in the Unity thereof. But was not for being any ways wanting to a Church-Profession and Maintenance of them, in tenderness and complyance to those who defected from them. But Christians abated of these first Rigours, in shuning all Commerce with such Persons, as the first Charity and Zeal for pure Doctrine and Worship grew less, and as they were driven thereto, especially in point of civil Commerce, by Hereticks and Schismaticks growing more numerous, and (through the lamentable Divisions of Christendom,) lying intermix'd in all places, which render'd the former renunciation of civil Commerce, as less adviseable, so less practicable in the Church. For when they fill'd all places, they would be met with in all places, and intermix in all dealings. And then, not to have any *Company* or *Dealings* with such, they *must needs go out of the World*, which St. *Paul* gives as one Reason of Relaxation and Allowance in this Case, 1 *Cor.* 5. 10. So that continuing still to shun Spiritual, or Ecclesiastical Communion with such Makers of Schisms; especially for the setting up of a sinful Worship, and Unchristian Doctrines and Practices; is so far from being a defection from the *Apostolical* and *Primitive Charity*, that it is a keeping up to it, and is only a retaining of their *first Love*, which ought in all times faithfully to be kept on in all true Churches.

Now

Now as to the *Persons whom this will affect*, and whose Communion by this Rule is to be shuned in such Cases; it barrs this Communion with those, who *set up and make the Anti-Bishops*, or *who side and take part with them.*

1. It *affects the Electors, who chose the Men*; and *their Ordainers and Consecrators, who laid hands on them.* For these, give Heads to the New Bodies, and create the Schism. Others, may seditiously call for it, or come in to it when once 'tis form'd; but their part is to give it a Head, which formally constitutes and sets it up, so that they are Principals therein.

2. And *those, who own subjection and dependance on these Anti-Bishops, in opposition to their Old Ones*; and, as *Members, unite and incorporate under them.*

Thus it is *among the Pastors, by whom their Authority is received*, and who thereby all break off from the rightful Bishop, to whom in all their Ministrations they ought to keep subject and dependant. The Rule of Communion, for *Priests* and *Deacons* towards their *Bishop*, is *to do all Publick Ministrations according to his Allowance and Consent.* * *Let the Presbyters or Deacons do nothing without the Consent of the Bishop*, say the *Apostolical Canons*, and the *Council* of † *Laodicea* afterwards; *for 'tis the Bishop, to whose Trust the Lords People is committed, and from whom an Account of their Souls will be required.* And ‖ *If any will be for having the Offices of the Church without the Concurrence of a fitting Presbyter, who officiates according to the Bishops approbation and allowance, let him be Anathema*, says the *Council of Gangra.* And * *If any Clergy celebrate Divine Offices in private Oratories, or baptize, not* † *according to the Mind and Allowance of the Bishop, but besides, or contrariant to it, let them incur Deposition*, say the *Council in Trullo*, and the *Council of Constantinople.*

‖ *The Church is settled upon the Bishops, and every Act of the Church ought to be governed by them*, saith St. *Cyprian.* * *Let none do any of those things, which concern the Church or publick Service, without the Bishop*, says St. *Ignatius*, that

* Οἱ πρεσβύτεροι, καὶ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν. Αὐτὸς γὰρ ἐστιν ὃ πεπιστευμένος τὸν λαὸν τοῦ κυρίου καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος, Can. 39. Ap.

† — Ὡσαύτως καὶ τοὺς πρεσβυτέρους μηδὲν πράττειν ἄνευ τῆς γνώμης τοῦ ἐπισκόπου, Conc. Laod. Can. 57.

‖ Εἴτις τὰ τῆς ἐκκλησίας ἐθέλει πράττειν μὴ συνόντος τοῦ πρεσβυτέρου κατὰ γνώμην τοῦ ἐπισκόπου, ἀνάθεμα ἔστω, Conc. Gangr. Can. 6.

* Τοὺς ἐν εὐκτηρίοις οἴκοις ἔνδον οἰκίας οὖσι λειτουργοῦντας, ἢ βαπτίζοντας κληρικοὺς παρὰ γνώμην τοῦ ἐπισκόπου καθαιρέσει καθυποβάλλει σύνοδος, Concil. Constant. 1 & 2 Can. 12. & Concil. in Trullo, Can. 31.

† Ὑπὸ γνώμην τοῦ ἐπισκόπου, Can. 31. Concil. in Trullo.

‖ Ecclesia super Episcopos constituatur, & omnis actus Ecclesiæ per eosdem præpositos gubernetur, *Cyp. Ep.* 33. p. 66.

* Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν ἐκείνη βέβαια εὐχαριστία ἡγείσθω, ἢ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ὦ ἂν αὐτὸς ἐπιτρέψῃ — οὐκ ἐξόν ἐστιν χώρις τοῦ ἐπισκόπου, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν, ἀλλὰ ὃ ἂν ἐκεῖνος δοκιμάσῃ τοῦτο καὶ τῷ θεῷ εὐάρεστον, Ignat. Ep. ad Smyrn. p. 6. Ed. Voss.

Holy Martyr, and *Contemporary of the Apoſtles. But let that be reputed a valid Euchariſt, which is celebrated by thoſe who keep under him, or which is adminiſter'd with his Leave. And that a due Baptiſm, which is with his conſent or approbation.* * 'Tis neceſſary, ſays he, *that ye ſhould do nothing without the Biſhop, like as alſo ye do.* † The Spirit, adds he in another place, *hath preached this, ſaying, Do nothing without the Biſhop, — Love Unity, fly Diviſions.* ‖ And *they who continue to call him Biſhop, but yet do all things without him, I think are not men of good Conſcience, becauſe they do not celebrate their ſolemn Aſſemblies according to Chriſts Precept.* And to like purpoſe, * *Tertullian*, † St. *Jerome*, and others. And this way, of *adminiſtring all Offices with his approbation and allowance*, St. *Ignatius* declares is the way for them *to keep Unity with their Biſhops. For*, ſays he, ‖ *as our Lord doth nothing without his Father, being united to him, not acting without him, either by himſelf, or by his Apoſtles: So neither do you any thing without your Biſhop, and his Preſbyters.*

* Ἀναγκαῖον οὖν ἐστιν, ὡσπερ ποιεῖτε, ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς, Ignat. Ep. ad Tralles. p. 47.

† Τὸ δὲ πνεῦμα ἐκήρυσσεν λέγον τάδε. Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε. Τὴν σάρκα ὑμῶν ὡς ναὸν θεοῦ τηρεῖτε. Τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε, Id. Ep. ad Philadelph. P. 43.

‖ Τινὲς ἐπίσκοπον μὲν καλοῦσι, χωρὶς δὲ αὐτοῦ πάντα πράσσουσι. οἱ τοιοῦτοι δὲ οὐ συνειδήσει μοι καθαρᾷ φαίνονται, διὰ τὸ μὴ βεβαίως κατὰ ἐντολὴν συνάγεσθαι, Id. Ep. ad Magnes p. 32.

* De Bapt. c. 17.

† Hieron. Dial. adv. Luciferi, Tom. op. 2. p. 96. Ed. Col.

‖ Ὥσπερ οὖν ὁ κύριος ἄνευ τοῦ πατρὸς οὐδὲν ἐποίησε, ἡνωμένος ὢν, οὔτε δι' ἑαυτοῦ, οὔτε διὰ τῶν Ἀποστόλων, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου, καὶ τῶν πρεσβυτέρων, μηδὲν πράσσετε, Ignat. Ep. ad Magnes. p. 33.

But when the Prieſts and Deacons of a Dioceſs, *turn over from their rightful Biſhop to the Anti-Biſhop*, they live in a flagrant Breach of theſe Rules of Communion. They do all their Miniſtrations then, without their Biſhop; putting in ſome things into Divine offices, and putting out others; and obſerving Days, and other things belonging to their Miniſtrations, not only without, but quite againſt his conſent and approbation, and altogether by the Authority and juriſdiction of another, who is ſet up againſt him. Which is to ſeparate as far as they can, from him, who ought to be their Principle of Union, and to miniſter in a ſtate of full, and Flaming Schiſm.

And thus it is alſo *in the Aſſemblies, over which thoſe Rightful Biſhops ought to Preſide*, or in *the Churches of their own Dioceſes.* If they would keep in the ſtate of Unity, they ſhould keep united to their Rightful Biſhops, who are the Heads of Union to their ſeveral Flocks; and ſhould ſtick to them, and *the Clergy* of their Communion, for Divine Offices. * *Where their Biſhop appears, there let the multitude be with them:*

* Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω. Ὥσπερ ὅπου ἂν ᾖ χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. Ignat. Epiſt. ad Smyrn. p. 6. Ed. Voſſ. Oxon.

Like

Like as where Jesus Christ goes, there the Catholick Church goes too, says St. *Ignatius.* But if they break away, from all Dependance on them, and from all recourse to their ministrations, to Depend on the Anti-Bishops, and to resort to theirs; that makes them all Schismaticks. For all these Assemblies of People and Pastors, make the Schismatical Bodys, whereof the Anti-Bishops are the Heads. As the Bishops, set up for the Schismatical Heads; So the Pastors and People, who turn over to them, and assemble under them, come in to be their Schismatical Members. They Form themselves into one Church, by erecting an Ecclesiastical Union and Communion among themselves. And this is a Schismatical Church, as Consisting all of a Party of Members, broke off from their True Heads, or lawful Bishops.

3. Further, it may also *affect other Bishops and Churches, who will take their Part, and Communicate with them.* For *Catholick Unity is to be preserved in the Church,* i. e. *Unity and Communion is to be kept up among all Churches.* And this is, by Rules of Accord, and Correspondence, which give the same Church Acts or matters, the same effects in all places; Of which Rules, I have * before discoursed more at large. And these Rules, will keep up *Catholick Unity,* and the *Communion of Saints,* between all Bishops and Churches; since, this way, they all Communicate, or all in Common refuse to do it, with the same Persons. * Part 3. Chap. 2.

And therefore if any Bishop of one Church, would side and have Communion with Anti-Bishops, or with the Schismaticks or Hereticks of other Churches: He thereby broke the Rules of Union, as well as they, and became involved in Schism like one of them. For he was as much obliged as others, in care of maintaining Unity to keep off from the Communion of such Schismaticks: Yea, in care of Catholick Unity and Communion, to keep off from the Communion of those who make a Schism from other Catholick Bishops, as if they made it from himself. And if still he will Communicate, and joyn himself to them; he violates Unity, and joyns in a Schism, as any other Man would do, who should do the same. And being found in the Schism with them, he would have been treated as they were, and have fallen from the Communion of all other Orthodox and Catholick Bishops, whose Rule was, to refuse and shun the Communion of Schismaticks, and of their adherents and partakers. *Communicating with men out of Communion, he himself would be put out of Communion,* as the aforecited *Councils* say. And thus it was, with *Marcianus Bishop of Arles,* when he fell to Communicate and joyn himself to *Novatian,* who was set up as a Schismatical Anti-Bishop against *Cornelius,* the Rightful and Canonical Bishop of *Rome. Thereby,* says St. *Cyprian, he himself became*

separate

* *Marcianus Novitiano* studens, & ejus pervicaciam sequens, a Communicatione se nostra segregaverit, cum *Novatianus* ipse, quem sequitur, olim abstentus, & hostis Ecclesiæ judicatus sit. Et cum ad nos in *Africam*, Legatos misisset, optans ad Communionem nostram admitti, hinc a Concilio plurimorum Sacerdotum sententiam retulerit; se foris esse cœpisse, nec posse a quoquam nostrum sibi communicari, qui Episcopo *Cornelio* in Ecclesia Catholica ordinato, profanum Altare erigere—tentaverit. — *Novatiano* se conjungens — ab universis Sacerdotibus ipse est judicatus, *Cyp. Ep.* 68. *p.* 177. & 179.

*separate from our * Communion, and from the Fraternity of Catholick Bishops, because* Novatian *was so, to whom he joyned himself. The Bishops met in Council in* Africk *answering him, when he sought their Communion, that not one of them could communicate with him, since he had set up Altar against Altar at* Rome, *and made a Schism from* Cornelius, *who before was Legally Ordained the Bishop of that Church.*

4. Besides, for surer maintenance of Union, and to compact several Churches together into a closer dependance, there are other *Heads of Union among the Bishops themselves.* Such are *Metropolitanes, and Primates*, as *Titus*, I conceive, was left by St. *Paul* at *Crete*, where he was to **ordain Elders or Bishops in every City*; and *Timothy* at *Ephesus*, where he is † Directed how he shall *exercise jurisdiction*, and *receive accusations against Bishops*; which *Metropolitanes* and *Primates*, are to Unite and incorporate many Bishops and their Dioceses, into *one Province*; or several Provinces, by their Concurrence, into *one National Church.* And such an *Head of Union*, the *Arch-Bishop of Canterbury* is, among the Bishops in the *English Church.* And the Ecclesiastical Union to be kept up among us, is a *Provincial*, yea a *National Union.* We are to stand united, by our *Articles*, and *Homilies*, *Liturgy*, and *Canons.* And these unite, not only the Christians of each Diocess or District, to their respective Bishops, as so many *Diocesan Churches*: but likewise the Bishops and People of all Diocesses, into the Provinces of *Canterbury* and *York*; and those two *Provinces*, into one *National Church.* Accordingly, those *Articles* and *Homilies*, *Liturgy* and *Canons*, which are the Rules of keeping Unity among us, are *Provincial* and *National Acts*, pass'd by concurrence of *Convocations of both Provinces*; where the Bishops and Clergy, meet in Union with, and dependance on their *respective Metropolitanes*, who are the respective Heads thereof.

* Tit. 1. 5. 6. 7.
† 1 Tim. 3. & c 5. 1, &c. & v. 19, &c.

* Τοὺς ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, Can. 34.

Now, in care of Unity, and the Communion of Saints, the respective *Bishops of each Province* or Country, are to keep *dependant and united to their Metropolitanes.* **The Bishops of every Nation, ought to know him, who is their Primate, and to account him as their Head*, say the *Apostolical Canons.* † *It behoves every Man to know his own proper*

Ap. *So also*, Can. 9. Conc. Antioch. † Δεῖ γὰρ ἕκαστον τὰ οἰκεῖα μέτρα γινώσκειν, καὶ μήτε τὸν πρεσβύτερον καταφρονεῖν τοῦ οἰκείου ἐπισκόπου, μήτε τὸν ἐπίσκοπον τοῦ οἰκείου μετροπολίτου — εἴτις ἐπίσκοπος ἐγκλήματος πρόφασιν ποιούμενος μετὰ τοῦ οἰκείου μετροπολίτου, πρὸ συνοδικῆς διαγνώσεως ἀποστήσει ἑαυτὸν τῆς πρὸς αὐτὸν κοινωνίας, τοῦτον ὥρισεν ἡ ἁγία σύνοδος καθηρημένον εἶναι, εἰ μόνον ἐλεγχθείη ἀποστὰς τοῦ οἰκείου μετροπολίτου, καὶ σχίσμα ποιήσας, Concil. Constant. 1 & 2 Can. 14.

measure,

measure, say the *Fathers* in the *Council of Constantinople*, *and that neither a Presbyter contemn his own Bishop, nor a Bishop contemn his own Metropolitane.* And, * *bating the case of Heresie, if any Bishop, on pretence of other personal Crimes, shall depart from the Communion of his Metropolitane, before Synodical Sentence past upon him, he is guilty of Schism, and, though there is nothing else against him, the Holy Synod decrees him to incur a Deposition.* And so strict was this dependance, upon the *Alexandrian Patriark* or *Metropolitane of Egypt*, binding them ‖ *in all things to wait for his Sentence, to* * *do nothing without him, nor* † *beside or against his Approbation:* that, on the deposition of their *Metropolitane Dioscorus* in the *Council of Chalcedon*, the *Egyptian Bishops pray, they may not be compell'd to subscribe Pope* Leo's *Epistles, before they had a New Metropolitane to head them:* and * accordingly, *their subscription was respitted by the Council, till they should have got one.*

* Ib. Can 15.

‖ Ἐν ἅπαντι ἀναμένοντες τὸν γνώμιμον τοῦ παρ' ὑμῖν ὁσιωτάτου ἀρχιεπισκόπου. P. 312.

* Μηδὲν δίχα αὐτοῦ πράττεσθαι, Ib.

† Παρὰ γνώμην Μηδὲν τούτων ποιεῖν, P. 314. Concil. Chalced. Part 2. Act. 4. Tom. 3. Conc. Ed. Bin.

* Ib. p. 315.

And for maintenance of this Union, of several Dioceses into one Province, by a joynt-dependance of the several Bishops on their Metropolitane, and adherence to him; it has been the great *Rule* of the Catholick Church, that *none shall be made a Bishop of the Province without him. In Consecration of Bishops,* ‖ *the validity of all that is done shall be reserved to the Metropolitane*, says the *great Council of Nice*: and † *if any one is Ordained a Bishop without his consent*, it *determines*, (and calls it a *thing altogether manifest*,) *that he ought to be no Bishop.* It has likewise been *another Rule* thereof for the same purpose, that *no Synods* for the common Concern of the Province, *be held without them.* ‖ *The Metropolitanes being to summon the Bishops of the Province, and it not being lawful for any to make Synods of themselves, without them who have the Metropoles committed to them*, as the *Council of Antioch* declares. Yea, that *no matters of common concern to the Church*, in any Country or Nation, be *transacted without him.* * *The Bishops of every Country and Nation, being in duty bound to own him, who is the chief among them*, &c. *and to do nothing that looks beyond their own Precincts or Dioceses*, or referring to the common state of the Church, *without his sentence*, as is Ordained in the *Apostolical Canons*, and repeated in the *Council of Antioch*. And the more firmly to secure this regard and dependance, which, for maintenance

‖ Τὰ δὲ κύρη, τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ. Conc. Nic. 1. Can. 4.

† Καθόλου δὲ πρόδηλον ἐκεῖνο, ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ μεγάλη σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον. Conc. Nic. 1. Can. 6. vid. & Conc. Antioch. Can. 19.

‖ Ὑπομιμνήσκουσι τοὺς ἐπαρχιώτας πᾶσι καὶ τὰ μητροπόλει — μὴ ἐξεῖναι δὲ χωρὶς καθ' ἑαυτὸς συνόδους τοιεῖσθαι ἄνευ τῶν πατριαρχῶν τοῦ μητροπόλεως, Conc. Antioch. Can. 20.

* Τὸς ἐπισκόπους ἑκάστε ἔθνες εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ μηδὲν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνε γνώμης, Can. 34. Ap. & Concil. Antioch. Can. 9.

nance of this Provincial Union, is due from Bishops to their Metropolitanes, they make solemn Oath at their Ordination, to pay *all due Reverence and Obedience to him*, as in our own *Office of Consecration*.

And as there is this Provincial, and National Union of Churches, which is thus secured by the dependance of Bishops on their *Metropolitanes*; so may there be *National* and *Provincial Schisms*, or Breaches thereof. And such there are, when Bishops, and their Clergy and People, break off from their *Metropolitane*, not falling or receding from his Ecclesiastical Authority over them; and create to themselves an opposite Primate, whom they set up against him. For then, they will make ordinations, and hold Provincial or National Synods, and dispatch matters of common or National concern, without him: so breaking all the Rules of Provincial or National Union, and dividing themselves from *their Head*, as he is call'd in the * *Apostolical Canons*. And when once an Anti-Primate or Metropolitane is made *the Head of a Schism*, it spreads it into all Dioceses, which will own him, and profess to *bear Canonical Obedience and Subjection, or adhere to him*. So that in such a Schism, all Dioceses of the Province come in, who do not disclaim the Schismatical Head, and stand off from him.

* Can. 3. 4. Ap.

5. *Lastly*, when there is not only a setting up of *Schismatical* and *opposite Heads*, but moreover this is done *in opposition to pure worship and Doctrine*, and to support unchristian Corruptions of both: Then *the way of worship and Tenets themselves, are Formed into Parties*. Men are divided then, in opinion and devotion; and each way has a distinct body or society visibly to bear them up, and profess them. And when opposite Communions, are thus set up for opposite Worship and Articles, mens Communion must go according to their Opinion of the worship and Doctrine. For in a breach made for these, it will not be expected, that men should Unite themselves to those of a contrary minde, and keep off from those of the same minde; but take part with those, who agree with themselves. We must Chuse the Church, for the sake of the Religion, and Unite to that as Christs True Church, which sticks to the True Religion: Church-Unity and Association, always supposing, and following True Christian worship and Doctrine, but never tying any to go off, and separate themselves from the same, as I shew'd † before.

* Chap. 3. and 4. Part. 3.

Such will be the effect of the preceding Apostolical and Ecclesiastical Rules, for keeping the Unity of the Church, and for avoiding Communion with the Schismatical breakers thereof, and their Assemblies, when a Schism is made, by setting up Anti-Bishops, to Head immoral, or otherwise sinful worship, Doctrines, or Practices, as in the forementi-on'd Cases. The meeting or Communicating in a Schism, has a Guilt and Criminalness of its own, tho' the matter of all the Prayers were Good,

Good, and the Preaching Ordinaries, which they were call'd to communicate in, alone were a Bar to Communion, and would have the forecited Effects, as I have shewn. But 'tis stronger, when 'tis set up for the Maintenance of Error, and corrupt Devotion; and when Men are drawn into Schism, to be drawn on to other Wickedness, *viz.* to make Shipwreck of Moral Conscience, and to prophane God by immoral Prayers, as they are in the above-named Cases.

CHAP. VI.

Of Ordinations of Anti-Bishops, which, though always Schismatical, are not always Nullities.

WHat I have said in the foregoing Chapter, I think may be sufficient as to the Point of *Communion with Anti-Bishops* and *their Adherents*. But I conceive it may not be amiss to add something further concerning *their Orders*, since the *validity* or *invalidity* thereof, is of greatest Consequence and Importance to the Church at such Times.

One thing, hinted at by St. *Cyprian*, about the Ordaining an opposite or Anti-Bishop against another, in a Church already fill'd, as when *Novatus* set up at *Rome* against *Cornelius*, *viz.* That *the Anti-Bishop is no Bishop*: whence some conclude, that in reality he has not the Episcopal Powers confer'd on him. * *Since after the first, there cannot be a second Bishop*, says he, *or two Bishops at once in the same Church, whosoever is Ordain'd after one is already in, who ought to preside alone, he is not really a second Bishop, but no Bishop at all.*

quisquis post unum, qui solus esse debeat, factus est; non jam secundus ille, sed nullus est, *Cyp. Ep.* 55. p. 104. *Ed. Ox.*

* It cum post primum, secundum esse non posse, est, *Cyp.*

And if such opposite or Anti-Bishops, receive or retain no Episcopal Powers, 'tis sure they can confer none. And then, they are really neither Bishops, nor Priests, who are Ordained by them. And so, neither good Baptisms, at least according to the Opinion of the *Africanes*, nor good Sacraments, which are of their administring. As * St. *Cyprian*, and the *Africanes*, answerable to this nulling of the *Ordinations*, null also the *Baptisms made by Schismaticks*. And then, on every Ordination of Anti-Bishops against them, there would be a new and indispensible

* Vid. Cyp. Ep. ad *Magnum*. Ep. 66. & ad *Jubaianum* Epist. 73. & Concil. Carthag. de Bapt. Hæret. sub Cyp. ap. Cyp. pag. 229. & Epist. 75. pag. 221. Ed. Ox.

Necessity, for all the suffering and oppugned Bishops, to insist upon their own Powers and Claims, lest otherwise the Church should neither have Bishops nor Priests, nor the People any valid Sacraments and Church-Administrations.

For the Anti-Bishops receiving no Power or Authority for these Administrations, from their Ordainers, *their Ordination being null*, as he says: They can not be impowered, according to the Christian Rules of conferring Powers, without a *New Ordination*. The conferring of Orders, or of Ministerial Powers, is tyed, by our Lord himself, to a particular way, *viz. Imposition of hands, by impowered Persons*. In point of *Orders*, as of *Baptism* and the *Holy Eucharist*, the effect is affixed to the Rite of God's Institution. So that such Imposition of Hands, must give them. And if the former Imposition of Hands was null, in these Competitions they can not have these Powers of Orders, but by a New one. The receding of the former Bishop, or his ceasing to make any further Competition, were they already vested with these Powers by their own Ordination, would give the Anti-Bishops scope to exercise the same, and to do it alone, without any Rent or Division. But such Recession, is no Ordination, nor gives them the Episcopal Powers, if they had them not before. Yea, I add, nor would any *mere Allowance*, or *after-Ratification of Synods*, confer the same, as I conceive, without such *New* and *Valid Imposition of hands*. When Men pretend they have already received these Spiritual Powers, mere Allowance admits of their Pretences. But I see not, how that alone should confer the Powers, if before they wanted them. Nor doth mere saying, *I allow thee to be a Bishop or a Priest*, without Words not only *pre-supposing*, but actually and from that time *conferring* Authority upon the Persons, seem enough to make them such: Which in my Apprehension, would make little of the *Power of Orders*; and would be a very lax, and cheap *Salvo*, to make good the Usurpations, which either now, or at any time heretofore, have been made by Sectaries upon the *Priests Office*. Besides, when they would empower Persons, even *Synods* themselves, or Bishops met there, can not confer Orders, as I say, more than Sacraments, by what way they please, but are bound up, as I apprehend, to *Divine Institutions*: and are not left to dispose of Ministerial or Episcopal Powers, by way of Sentence, or of Legislation, but only by *Imposition of Episcopal Hands*.

But however it might be, in the Opinion of St. *Cyprian*, and the *African* Church of that Age; the *Africans* carrying the effect of Schism farther than others, to the Nulling of their Baptisms and Ordinations: I think this *nulling of all Ordinations of Opposite or Anti-Bishops*, or *making them null in themselves*, is *no Catholick Doctrine*, nor did the Church tye it self thereto, or procede thereby in other Ages.

The

The two most Famous Schisms, headed by opposite or Anti-Bishops in the Primitive Times, and consisting of Men, who retain'd the same Faith with the Catholick Church, were those of the *Novatians*, and *Donatists*. But the Ordinations of Anti-Bishops, were allow'd to make Men Bishops and Priests, in both these Cases.

One, was the *Schism of the Novatians*; which I think, presents us with the *first* setting up of Anti-Bishops in the Christian Church, against other Bishops keeping to the same Faith that was profess'd by themselves, and which is of the more Account in this Case, because of this St. *Cyprian* himself speaks, saying on Account of *Novatian*, when * he set up as an Anti-Bishop against *Cornelius*, that the *second* Bishop is not really *secundus*, but *nullus*; not a *second*, but *none at all*. This Ordination of *Novatian* against *Cornelius*, intail'd a great Division and † *Competition of opposite Heads*, upon the Church. And the *Novatians*, as may be seen in *Sozomen*, could produce a Succession of Bishops, set up to head their Party against the Catholick Bishops, in the great Churches. But yet, excepting St. *Cyprian* and the *Africanos*, whom ‖ St. *Basil* Notes to have strained the Effects of Schism too far, and to have out-shot the Mark in these Points; though these were Anti-Bishops, the Catholick Church did not look upon them, and the Priests Ordain'd by them, as meer Lay-men, or null their Ordinations, Baptisms, or other Church-ministrations. For, on their Return to the Catholick Church, the great *Council of Nice* Decrees, That * *such of them as should be found in the Clergy, should be in the same Order and Degree*, as they had been Ordained to in their own Party. And, that * *having received imposition of Hands*, or *being Ordained before: So, according to their Degree, they should remain in the Rank of the Clergy.* So that ‖ *in any City, or Town, if there were none else in Orders, they still should be the Bishops and Priests thereof.* But if at the Time of their Reconciliation, *there should be a Catholick Bishop, or Priest, living there*, that then *the Catholick should have Preference, and the Novatian should be content with the Title of a Bishop*, (without the Administration); or *with a Presbyter, or Chorepiscopus's Place, that there may not be two Bishops in a City at once.* Yea, and before such Return or Reconciliation to the Church, in great straitness or want of opportunities for Worship otherwise, *the Catholicks resorted to their Churches,*

* Vid. Cyp. Ep. 44. p. 85, 86. & Ep. 55. p. 103, 104. Ed. Ox.

† Cum per omnes Provincias, & per Urbes singulas, ordinati sunt Episcopi, in ætate antiqui, in fide integri, in pressura probati, in persecutione proscripti, ille [*Novatianus*] super eos creare alios Pseudo-Episcopos ausus est, *Cyp. Ep. 55. p. 112. Ed. Ox.*

‖ Canon Ep. ad Amphiloch. Can. 1.

* Οἱ εὑρισκόμενοι ἐν τῷ κλήρῳ ἔσονται ἐν τῷ αὐτῷ σχήματι.

† Χειροθετεμένους αὐτοὺς, μένειν οὕτως ἐν τῷ κλήρῳ.

‖ Εἴτε ἐν κώμαις, εἴτε ἐν πόλεσι, αὐτοὶ μόνοι εὑρίσκοιντο χειροτονηθέντες, &c. Conc. Nic. prim. Can. 8.

*Hist. Ecc l. 4. c. 20. & Soc. l. 2. c. 38. † Optat. Milev. l. 1. p. 40, 41, 42, &c. Ed. Par. Albasp.

to partake of Ministerial Offices from them, as * *Sozomen* reports they did in the *Arian Persecution* under *Constantius.*

The *Other*, was the Schism of the *Donatists*, † begun by Men professing the same Faith, by the setting up of *Majorinus* as an opposite or Anti-Bishop against *Cæcilian*, the true and Canonical Bishop of *Carthage.* This Schism set *Africk* in a Flame, and quickly multiplyed into a Number of Anti-Bishops and their Abettors, to confront the regular Bishops of the *African* Churches. The Case of these Anti-Bishops, came about the Year of Christ 314. to be determined by the *Synod under Melchiades* at *Rome.* And there, to heal the Division, *Melchiades and the Synod*, as St. *Austin* * relates, *declared their readiness to send Communicatory Letters to them; even to those, that appeared to be of* Majorinus's *Ordination.* And decreed, *that wherescever, by reason of the Breach, there wore two Bishops, he should be confirmed, who was first Ordained; and that for the other, another Church or Bishoprick should be provided.* Which St. *Austin* applauds, as *an innocent, and perfect, a provident, and pacifick Judgment.* And afterwards, in the *Council of Carthage* under *Aurelius*, about the Year of Christ, 419. whereat St. *Austin* himself was present, concerning the *Reception of the Donatists into the Church*, 'tis decreed, *That the Donatist Clergy, on their return to the Church, shall be received in their proper Honours*, or Degrees of Orders; *like as 'tis manifest, they have been received in* Africk, *in Times foregoing.* And when *any People, or Diocess, are converted from Donatism, if*, at the time of their Conversion, *they have Donatist Bishops*, who come over with them, * *without Controversie*, say they in another Canon, *they may have them still.*

* Beati Melchiadis ultima prolata est sententia— paratus Communicatorias Literas mittere, etiam iis, quos a Majorino ordinatos esse constaret: ita ut quibuscunque locis duo essent Episcopi, quos dissensio geminasset, eum confirmari vellet, qui fuisset ordinatus prior; alteri autem eorum, plebs alia regenda provideretur. O Virum Optimum! O Filium Christianæ Pacis, & Patrem Christianæ Plebis! —Quam innocens, quam integra, quam provida atque pacifica Sententia! *August, Ep. Donatist. Episcopis Glorio, Eleusio*, &c. *quæ est Ep.* 162. *Tom. Op.* 2. *p.* 732. *Ed. Froben. Anno* 1569.

† Ἐν ταῖς ἰδίαις τιμαῖς αὐτοὺς ἀναδεχθῆναι, καθὼς καὶ ἐν τοῖς προλαβοῦσιν χρόνοις, περὶ τῆς αὐτῆς διαστάσεως γένεσθαι φανερόν ἐστιν, Conc. Carth. Can, 71.

* Τούτους ἀναμφιβόλως ἔχειν ἀξιωθῶσιν, Can. 103.

Besides these famous Instances of opposite or Anti-Bishops, the same may likewise appear of others.

Flavianus, from a Presbyter of that Church, was set up as an Anti-Bishop, and Ordained at *Antioch* against *Paulinus*, who had for a good while lived a Bishop of the Orthodox in that Church, and *by* * *Agreement with his Competitor* Meletius, *sworn to by* Flavianus *himself*, was to *hold it alone without any New Opposition, after* Meletius's *Death.* This *Paulinus* moreover, after the setting up of *Flavianus* against him, was *owned for the Bishop of Antioch*, not only by the *Bishops of Egypt*, of *Arabia*, and *Cyprus*; but also by the *Bishop of Rome* and the *Occidentals*, who *directed their Synodical Epistles to him, and none to* Flavianus,

* Soc. Hist. Eccl. l. 5. c. 5. p. 262.

as

as is related by * *Socrates*, and † *Sozomen*. But yet, *Flavianus*'s Ordination was not judged null, the great *Chrysostom* himself having his *Priests Orders from him*, as may be learn'd from ‖ *Palladius*; and, whilst he was one of his Presbyters, preaching such excellent *Homilies*, as we have of his to *the People of Antioch*. And without any pretence of Nullity in his Ordination, on account the Church was fill'd by *Paulinus* at the time thereof; after the death of * *Paulinus*, and of his Successor *Evagrius*, without any New Ordination, he was *admitted to Communion*, both by the Bishops of *Alexandria* and *Rome*, who had *rejected him* as a Schismatical Bishop, whilst *Paulinus* and *Evagrius* were alive.

* Lib. 5. cap. 10. pag. 269.
† Lib. 7. cap. 11. pag. 717.
‖ Vit. Chrysost. cap. 5. pag. 42.

* Theod. Hist. l. 5. c. 23. & Sozom. l. 3. c. 3. & l. 7. c. 15. & Soc. Hist. l. 5. c. 15. & Niceph. l. 12. c. 24.

In the Succession of Bishops in the *Church of Rome*, there have been numerous Ordinations of opposite or Anti-bishops, which have made no fewer, than 27 Schisms. And some of them, of long continuance, that, by the Ordination of *Clement* 7th. as an Anti-bishop against *Urban* 6th. being reckoned to have lasted Fifty Years. But neither * these Anti-bishops, nor those Ordained by them, have been thought to want the Powers of Orders, nor to make any breach of the continued Series and Succession, of Apostolical Ordination, in that Church. Nor is it judged to do so, by our selves; we concluding our own to be a right and uninterrupted Succession of Orders, and not disowing it, in good part at least, to be derived from them.

* Bishop *Bramhal* asserts the Ordination of an Anti-Pope to be as valid, as that of a true Pope. *In his defence of the Protest. Ordination*, p. Op. 1007.

In the *Arian Persecution*, of *Athanasius* and the *Orthodox Faith*, numerous were the unjust Deprivations of *Orthodox Bishops*; as of *Athanasius* at *Alexandria*, *Paulus* at *Constantinople*, *Liberius* at *Rome*, *Asclepas* at *Gaza*, *Lucius* at *Adrianople*, &c. These Bishops, being deposed for their adherence to the Truth, there was a Nullity in their deprivations, as I shewed ‖ before; and notwithstanding those deprivations, they still fill'd those Churches, and were the true Bishops thereof; and accordingly * were *communicated with* and *received as such*, by the *Western Synods*. And that, because the depositions were not really for other Faults, which were falsly fixed upon their Persons; but for their holding the Nicene Faith, as the * Sufferers pleaded, and upon Examination, the † *Synods*, and the *Emperour* ‖ *Constans*, found. But on their depositions, Anti-bishops were set up against them, and obtruded on their

‖ Part 2. Chap. 4.
* Soz. l. 3. c. 8. & c. 11. & 12. * Soz. l. 3. c. 11. p. 511. & Soc. l. 2. c. 20. p. 101. † Soz. l. 3. c. 12. & Julii Ep. ad Alexand. ap. Soc. l. 2. c. 23. ‖ Soz. l. 3. c. 10. & Soc. l. 2. c. 21.

several

several Churches; as *Gregory*, and afterwards *George* were against *Athanasius* at *Alexandria*, and *Eusebius of Nicomedia*, and after him *Macedonius*, were against *Paulus* at *Constantinople*; and *Felix*, against *Liberius* at *Rome*; and *Quintianus*, against *Asclepas* at *Gaza*; not to mention others, in other places. And yet these Anti-bishops, being for the most part *Heretical*, as well as *Schismatical* Bishops, were not held to want the *Powers of Orders*, nor, if any of them left their Heresies, and returned to the Faith of the Church, was there any new Ordination required of them, or of those who had been Ordained by them.

Besides all this, instead of Anti-bishops being absolutely null, and in reality no Bishops; to heal and compose the differences of a miserably haraſſed and divided Church; on ſuch Competitions it has been ſometimes agreed, that, whichſoever of them were the Right, on the death of either, the Survivor ſhould be owned, and the Church ſhould have no other Biſhop; and ſo all the Ordinations, and Epiſcopal Acts therein, ſhould paſs through his hands, and ſtand on his Authority, whilſt he lived. Thus it was at *Antioch*, where *the Church was divided into Two Parts, not for the cauſe of the Faith*, which was common to them both; *but of the Biſhops*, as *Sozomen* * ſays, ſome owning and adhering to *Meletius*, and others to *Paulinus*. For, to heal and cloſe this lamentable Schiſm, it was agreed, which † *Sozomen* calls an *admirable Counſel*, and expedient, that, on *the death of either, the ſurvivor ſhould hold the See alone for his life*, without being confronted and oppoſed, *by the Ordination of any other Perſon*. To prevent which, *an Oath was exacted of all in that Church, who ſeemed to ſtand faireſt for the Epiſcopate*, and of *Flavianus* among the reſt, *that on the death of either of the Biſhops, they would not be Ordain'd Biſhop of Antioch, whilſt the other ſurvived*. Which Agreement and Oath, being afterwards * broke by *Flavianus*, when, on the death of *Meletius*, he was Ordained Biſhop againſt *Paulinus*, coſt him ſo much trouble and difficulty, as he found to get himſelf received for the Biſhop thereof, both in *Egypt*, *Arabia*, and *Cyprus*; and at *Rome*, and among the *Weſtern Biſhops*, afterwards.

* Hiſt. Eccl. l. 5. c. 9. p. 266.

† L. 7. c. 3. p. 708. & Soc. l. 5. c. 5. p. 261, 262.

* Soz. l. 7. c. 11. p. 717. & Soc. l. 5. c. 9. & 10.

Thus, though Men in a Schiſm, did ill in Ordaining others: yet were not thoſe Ordinations *null in themſelves*; but *really conferred the powers of Orders*, which the Perſons might exerciſe if the Church pleaſed. And when once the Perſons were reconciled, and had ſatisfied the Church for their Schiſm, they have often been allow'd to officiate in Virtue of that Ordination, without being Ordained over again, by the greateſt Councils, and through the early and later Ages of the Church.

And this ſhews, that their Ordinations were not null in themſelves. For if ſuch Perſons, had never received any Spiritual powers in their Ordinations, they had none to exerciſe. And had the Church been of this perſwaſion, it would never have admitted them to exerciſe thoſe

POWERS,

POWERS, which it believed were never Conferred on them.

But though these Men, even after they had faln into a Schism, or others who were Ordained therein, *had Orders*: yet was it in the power of the Church, to deny them the *Ministerial Exercise of their Orders*. Men must have the *Communion of the Church*, as well as *Orders*, before they can *exercise their Orders*, and minister to the Faithful in any Religious Assemblies. And though their Schism, doth not utterly devest, or exclude them from the Powers of Orders: yet it doth from the Communion of the Church, without which the Faithful, (who are not to seek, but to shun the Ministrations of Schismaticks, and Excommunicate persons,) must not partake with them in any Exercise of Orders. And to this Communion, after once they have justly lost, and faln from it, they are to be restored again in Degree more or less, and to be received to the Communion, either only of *Lay-members*, or else of Clergy, and to officiate according to their former Honors, as the Church pleaseth.

And as to this Admission and Allowance, *to exercise their Orders in its Communion*, the Church has acted variously, according as it saw cause. When Ordinations have been made against the Rules of Unity, though the Offenders thereby received Orders; yet, in care of these Rules, and to assert and keep up Discipline, it has at some times denyed, as well as at other times granted its Communion to them, for their Exercise of the same. Where it judged that Rigor expedient, on their submission, it would receive them, to communicate as Lay-men. But, they should not be allow'd the Privileges, nor permitted to act and officiate, as Bishops and Priests, in her Communion; nor should other Churches receive them, and joyn with them as such, till moreover satisfaction had been first given to those Rules of Unity, in Ordinations, which had been broken in theirs.

And this it has done, not only in case of this great Rule, of *not Ordaining a Bishop into a full Church*: but also in case of other Rules, which are of less Account, than it is. Thus, of *Ordination into a Church already vacant*, if it is made *without the Metropolitans consent*, the Council of *Nice*, and afterwards the Council of *Antioch*, * *Decree*, That *the Church shall not receive such an one for a Bishop*. And of *Ordination at large, without declaring the appropriate Church* or *Place*, wherein the Person Ordained *is to officiate*; the Council of *Chalcedon* decrees, † *that they shall be invalid*. Not to mention or insist also, on the *Council of Nice*'s rejecting of the ‖ *Anti-bishops Ordained by the Schismatick* Meletius, * *till they were confirmed by a more holy imposition of hands*, as their Synodical

* Τὸν ἐν μὴ ἐπιτροπῇ τῆς μητροπόλεως χειροτονηθέντα, ἢ μὴ δεξαμένης τὴν ἐκκλησίαν, μὴ δεῖν αὐτὸν ἐπίσκοπον εἶναι. Antioch. Can. 19. † Ἄκυρον ἔχειν τὸν τοιοῦτον χειροθεσίαν, Concil. Chalced. Can. 6. ‖ Τοὺς ὑπ' ἀυτῆ χειροτονηθέντας. * --- Μυστικωτέρα χειροτονία βεβαιωθῆναι, Epist. Synod. Conc. Nic. ap. Soc. Hist. Eccl. l. 1. c. 9. p. 28. & Ap. Theod. l. 1. c. 9.

Nic. Can. 6. & Concil. Antioch. Can. 19.

nodical

nodical Epistle says; because there was an incapacity more than ordinary for giving Orders, not only to Anti-bishops, but to any others, in his Case; which, because it may be of use in this Argument, I shall give an Account of.

Meletius, was Bishop of *Lycus* in *Egypt*, under the See of *Alexandria*; and, as *Epiphanius* * relates, was *next in dignity and power* to *Peter* the Bishop of *Alexandria* himself, And he, with his Adherents, broke off from the Unity of the Church, and *set up a Schism, separating from Peter* the Bishop of *Alexandria*, and * *assembling for Prayers, and other Divine Offices by themselves*; and † *Ordaining opposite Bishops, Priests, and Deacons, for the erection of opposite Churches, in several places*, as *Eleutheropolis*, *Gaza*, and *Ælia*, as *Epiphanius* says. And these separate erections of Churches, and opposite Ordinations, he made, *after he had been justly deposed by* Peter *in a Synod*, (as we are assured by *Athanasius*, who had the best Opportunities to understand the Truth of these Matters, and the most cause to inquire into them, and also by *Socrates* afterwards.) And that too, * *among other Crimes, for his having fain in the Persecution, to deny the Faith, and to sacrifice to Idols.* Which Crimes, when any Bishop or Clergy, were once convicted of, by the great Rule of Church-Discipline, they were never afterwards to exercise any Clerical Powers, or to officiate as Bishops and Clergy; but, upon their Reconciliation, were *to be received only to Lay-Communion.*

After such Falls, says St. *Cyprian*, *'tis in vain for any to seek to usurp the Episcopacy; since 'tis manifest such Men can neither preside in the Church of Christ, nor ought to offer Sacrifice to God. Chiefly, since it has been Decreed by* Cornelius, *and by Us, and by all the Bishops of the whole World, concerning them, that after such Offence, they may be* * *admitted to Penance, and the Peace of the Church, but must stand removed from the Honour of the Priesthood and Clerical Orders.* Accordingly, *Basilides* the Bishop, after he had *denyed and cursed Christ*, was *very thankful*, as † he says, and *looked upon it as a great Favour to him, that he could be received to communicate as a Lay-man.* And likewise *Trophimus* the Bishop, when he had *sacrificed to Idols, was* ‖ *admitted*, as he tells *Antonianus*,

* Epiph. adv. Hæres. l. 2. Tom. 2. Hær. 68. c. 1.

* — Οὗτοι κατ' ἰδίαν ἠυχοντο, καὶ οὗτοι κατ' ἰδίαν, καὶ τὰς ἄλλας, &c. Epiph. ib. c. 3.

† — Καθίστα κληρικοὺς, ἐπισκόπους, &c. Καὶ ὠκοδόμει ἐκκλησίας ἰδίας, &c. Ib. c 3. vid. etiam Epist. Synod. Conc. Nic. 1.

* — Ἐπὶ πολλαῖς ἐλεγχθέντα παρονομίαις καὶ θυσία, ἐν καινῇ συνοδῷ, καθεῖλεν, Athan Apol. ad Constant. pag. 777. Ed. Col. & Soc. Hist. Eccl. l. 1. c. 6. pag. 14. & Theod. l. 1. c. 9.

* — Decreverit ejusmodi homines ad Pœnitentiam quidem agendam posse admitti, ab Ordinatione autem Cleri, atque Sacerdotali honore prohiberi, *Cyp. Ep. 67. p. 174. Ed. Ox.*

† — Satis gratulans, si sibi, vel Laico communicare contingeret, *Id. Ep. 67. p. 173.*

‖ — Sic tamen admissus est *Trophimus*, ut Laicus communicet; non, secundum quod ad te malignorum literæ pertulerunt, quasi locum Sacerdotis usurpet, *Cyp. Ep. 55. ad Antonian. p. 106. Ed. Ox.*

tonianus, only to communicate as a Lay-man, not to uſurp the Prieſts Office any more, as ſome malicious perſons had inform'd him, which made *Antonianus* complain of the ſame to *Cyprian*, as a Violation of this known Rule of Diſcipline. And in Vertue of this, being the known and received Rule of the Church, the *Donatiſts* ſought to invalidate and overthrow the *Ordination of Cæcilian*, againſt whom they had ſet up their Anti-biſhop *Majorinus* at *Carthage*: * pretending, that *Cæcilians Ordainers*, particularly *Felix of Aptung*, had been *Traditors* in the preceding Perſecution, or had faln from Chriſt, and deliver'd up their Bibles to be burnt by their perſecutors. Which Charge, had it been true, as it was falſe; would have been received and owned for a juſt Exception, on both ſides. And the *Catholicks* would have rejected *Cæcilian*, till he could make out ſome better Ordination; as well as the *Council of Nice* did theſe *Egyptian Anti-biſhops*, that had no better Ordainer than *Meletius*, who ſtood guilty of the like Offence. But it was rejected in *Cæcilians* Caſe, as being a malicious Forgery, the *Donatiſts* thereby impudently laying their own Crimes on others, hoping that would hinder men from inquiring after the ſame in themſelves.

* Optat. de Schiſ. Donat. l. 1. p. 41. 42. Ed. Par. Alb.

Indeed, as *Epiphanius* * relates this Matter, *Meletius* made this Schiſm, and Ordained theſe Anti-biſhops, *not after he had ſacrificed to Idols*, and had been *Synodically condemned* by *Peter* for the ſame; but whilſt he, as well as *Peter*, was a ſtout *Confeſſor for the Faith* againſt Idols, and *in his Zeal for the Diſcipline of the Church*, againſt *Peters eaſineſs in admitting the Lapſers*, who ſought to them, *whilſt they were together in Priſon*, for the *peace of the Church*. But *Athanaſius*, who was nearer to this Tranſaction, and who, after ſome others, was choſen to ſucceed *Peter* in the ſame Church, is more like to underſtand the Truth of this Affair, than *Epiphanius* was. Whom * *Baronius*, and † *Petavius* look upon as miſlead into this account, by ſome *falſe Acts* or Hiſtories of the *Meletians*, who dealt injuriouſly with *Peter* and the *Catholicks in Egypt*, like as the *Donatiſts* did with *Cæcilian* and thoſe *Catholicks in Africk*; on whom they labour'd to fix the Crime of *being Traditors*, whereof the Catholicks were free, but they themſelves were notorioully guilty.

* Epiph. adv. Hær. Hær. 68. c. 2. 3.

* Baron. An. Tom. 3. p. 11, 12, 13. ad An. 306.

† Petav. Animadv. in Epiphan. ad Hær. 68.

Thus, though their Orders were valid in themſelves, without which they could have been received at no time; yet have they not always availed to Claim and obtain the Churches Communion, without which the perſons could not be received by the Faithful to exerciſe the ſame. And this has been, when the Church ſaw fit and expedient, to inſiſt upon the Rules of Unity in Ordinations, and more vigorouſly to aſſert Eccleſiaſtical Law and Diſcipline.

And this, it might aſſert, or relax, as it ſaw Cauſe. Eccleſiaſtical

Law and Discipline, is not a Rule of indispensible Obligation to the Church; but such as it may, and oft-times has receded from, on great reason and necessity. What Rules the Church makes, the Church may alter and go off from in particular Cases, as need shall require, and as may best serve those ends for which it made them.

Accordingly, Rules of Discipline, have not been one and the same in all Ages. For, to omit others, the ancient Councils asserted the * *free Election of Bishops,* (nominated here by the Prince,) *to the Bishops of the Province:* And *forbid the* † *Translation of Bishops, from poorer to richer Sees:* And *the Attendance of Bishops, about Courts of Princes,* the Council of ‖ *Antioch,* confirmed afterwards at * *Chalcedon,* and in † *Trullo, forbidding them to go to the Emperor, without the approbation and Letters of the Metropolitane.* And ‖ *excluded both Bishops and Clergy, from intermeddling, and incumbring themselves, with Secular Trusts and Administrations.* All which are otherwise in these latter Ages.

* Can. 4. Conc. Nic. primi, & Can. 19. Conc. Carthag.

† Can. Ap. 14. & Conc. Nic. Can. 15. & Conc. Antioch. Can. 21.

‖ Can. 11.
* Conc. Chalced. Can. 1.
† Conc. in Trullo Can. 2.

‖ Can. Ap. 6. & 81. & 83. & Conc. Constant. 1 & 2 Dist. Can. 11.

And such Rules of Discipline, as have been observed more strictly, have not had one equal and uniform Tenor of Observation; but have been sometimes remitted, and sometimes exacted and stood upon, as the Church was driven thereto by prudential Reason. Thus it has been with the Canons or Rules of Discipline, about Ordinations. Which, as the Church has sometimes insisted on, as I noted, to vacate the Ordinations, which any Bishops made against them; I mean, to deny the Persons its Communion, without which, whatever powers of Orders they had received, they could not be received in any Assemblies of the Faithful, to exercise the same: So were they at other times relaxed and over-ruled by the necessities of the Church, and the Persons, on their reconciliation, admitted to officiate in vertue of such Orders, as I think may abundantly appear by the fore-cited instances. And this very Reason is given for it, by the *African Fathers* in the *Synod of Carthage*, when they *admit of the Ordinations of the Donatists, which the Transmarine or Italian Synod had rejected:* telling *Pope Anastasius*, that *this Reception of them to the same Orders,* was *for the* * *great necessity of Africk, — for a* † *better provision for Catholick Unity,* and *for* ‖ *the benefit and peace of the Church.*

* Τὴν Ἀφρικῶν μεγάλην ἀνάγκην
† Τῇ καθολικῇ ἑνότητι.
‖ Διὰ τὴν ἐκκλησίας εἰρήνην καὶ χρησιμότητα, Conc. Carth. Can. 71.

These instances and proofs, I think may be sufficient to shew, that Anti-bishops, and others of their Ordination, have Orders; though, being in a Schism, the Faithful ought not to joyn with them in their use

uſe thereof. Their Schiſm, makes them Sinners in receiving, and in uſing their Orders, and ſhuts out others from communicating therewith. But it doth not utterly deſtroy, and null their Orders; nor muſt it be ſaid, I conceive, that by ſuch ſinful Ordination they receive nothing; or, that whatever they had formerly received, they loſe by falling into Schiſm, ſo as that thenceforward they have no Orders, nor are Biſhops or Prieſts at all.

The *Donatiſts* indeed, as St. *Auſtin* reports, aſſerted this, and taught, that * *by breaking off from the Church, though men did not loſe the Baptiſm which they had received before, yet they loſt their Orders, or the Authority and Power of Baptizing.* And on pretence thereof, they *re-baptized* thoſe, who, ſince the Breach, had been baptized by any of the Catholick Clergy,

* Ipſi explicent quomodo Sacramentum baptizati non poſſit amitti, & Sacramentum ordinati poſſit amitti: quoniam dicunt, recedens ab Eccleſia Baptiſmum non amittit, jus dandi tamen amittit, *Auguſt. cont. Ep. Parmen. l. 2. c. 13. Tom. Op. 7.*

As to which, he owns, that whilſt they continue in their Schiſm, they ſin in exerciſing their Orders. * *They do not do right*, ſaith he, *in giving Baptiſm to others, whilſt they themſelves are broken off from the Church.* — † *And it is to their own deſtruction, ſo long as they have not the Charity of Union.* — ‖ *The having Baptiſm themſelves, and confering it on others, are both pernicious, whilſt they continue out of the Bond of Peace.*

* — Non recte facit, qui ab Unitate diſcedit. † — Utrumque quidem ad perniciem ſuam, quamdiu Charitatem non habent Unitatis ‖ — Quæſtio nulla eſt, — quin perniciose habeant, perniciosque tradant extra vinculum Pacis.

But, though they ought not to uſe theſe powers, till they have amended their Schiſm: yet, as he ſays, they have them if they will uſe them, and the Acts of Orders are not Nullities, which are done by them. * *There is no Queſtion now to be made*, ſaith he, *and it has been a thing diſcuſſed, conſidered, and eſtabliſhed through the whole World, that they, who are broken off from the Unity of the Church, do for all that retain, both their Baptiſm, and their Orders or Power of Baptizing.* † —— *When correcting the Error of their Schiſm, they are received to the Unity and Peace of the Church; if it ſeem needful, or expedient to have them bear their former Offices, their Prelates are not to be Ordain'd again, but as their former Baptiſm, ſo their former Ordination*

* De iis, qui ab Eccleſiæ Unitate ſeparati ſunt, quia jam quæſtio eſt, quin & habeant, & dare poſſint, & quin perniciose habeant, perniciosque tradant extra vinculum Pacis. Hoc enim jam in ipſa totius Orbis Unitate diſcuſſum, conſideratum, perfectum atque firmatum eſt.

† Siquando ex ipſa parte venientes etiam præpoſiti, pro bono pacis correcto Schiſmatis errore ſuſcepti ſunt; & ſi viſum eſt opus eſſe, ut eadem Officia gererent quæ gerebant, non ſunt rurſus ordinandi, ſed ſicut Baptiſma in iis, ita Ordinatio manſit integra: quia in Præciſione fuerit Vitium, quod in Unitatis pace correctum eſt; non in Sacramentis, quæ ubicunque ſunt, ipſa vera ſunt.

dination remains intire in them. For their Fault lay in their Schism, which is corrected by their being settled anew in the peace of Unity: not in the holy institutions, either of Bapism or Orders, *which wheresoever they are really, are of validity.* * —— Yea, and *when on such reception to the Communion of the Church, it seems expedient not to admit them, to the administration of their former Orders: yet even there*, adds he, *is not the power of Orders withdrawn from them, but remains still lodged in them. Which also may appear from hence, because*, on their Reconciliation, *they are not made to stand among the Penitents, as other Offenders among the people are, and there to receive penance, and absolution, by imposition of hands: Which is omitted towards them, not because it would be an injury to their persons*, (Schism being as Criminal, if not more Criminal in them, than it is in others;) *but because it would be an injury to their Orders*, which Orders therefore must be still inherent in them at that time to give them that Exemption. For no * *person in Holy Orders*, as Bishops, Priests and Deacons, *was lyable, or ever made to do penance*, by the ancient Rules and Discipline of the Church.

* — Et cum expedire hoc videatur Ecclesiæ, ut præpositi eorum venientes ad Catholicam Societatem, honores suos ibi non administrent: non eis tamen ipsa Ordinationis Sacramenta detrahuntur, sed manent super eos. Ideoque non eis in populo manus imponitur, ne non homini, sed ipsi Sacramento fiat injuria. *Aug. Ib. l. 2. c. 13. cont. Ep. Parmen.*

* Confirmatum est, ut si quando Presbyteri, vel Diaconi, in aliqua graviori culpa convicti fuerint, qua eos a ministerio necesse fuerit removeri; non eis manus tanquam Pœnitentibus, vel tanquam Fidelibus Laicis imponatur, *Conc. Carth. 5. Can. 11. Tom. 1. Concil. p. 734. Ed. Bin.*

And before them, * St. *Cyprian* and the *Africanes* of his Age, together with *Firmilian* of *Cæsarea* in *Cappadocea*, carryed the effect of Schism so far, as *quite to set aside all Ministerial Acts of Schismaticks.* And on that Account, they eqnally null'd, both their * *Ordinations*, and their *Baptisms*. The powers of *Baptizing*, and *Ordaining*, and of doing other Ministerial Acts, are *powers of the Holy Ghost*. And *by Schism*, in their Account, *the* † *Schismaticks fell from the Grace of the Holy Ghost; and, having lost it themselves, were no longer empowered to confer it on others, either in Baptism, or Ordination, being thenceforward, as to these powers, as meer Lay-men*, as St. *Basil* recites their Opinion.

* Conc. Carth. sub Cypr. Suffragiis 4. 16. 19. 48. 65. 76. ap. Cyp

* Ib. suffrag. 4. & Ep. ad Steph. 72. p. 197.

† Οἱ δὲ ἀποῤῥαγέντες, λαικοὶ γινόμενοι, οὔτε τοῦ βαπτίζειν, οὔτε τοῦ χειροτονεῖν εἶχον τὴν ἐξουσίαν, οὐκέτι δυνάμενοι χάρισμα τοῦ ἁγίου ἑτέροις παρέχειν, ἧς αὐτοὶ ἐκπεπτώκασι, St. Basil. Canon. Ep. ad Amphiloch. Can. 1. vid. & Ep. Firmil. ap. Cyp. Ep. 75. p. 221. Ed. Ox.

But this, St. *Basil* thinks was a *straining things too far*; and *others of Asia*, as he * says, *were altogether of another Opinion*: So, in his Canonical Epistle, which was received into the *Code* of the Universal Church

* Can. 1.

Church by the * *sixth Council in Trullo*, he admits those Ministerial Acts and Baptisms, when done by Bishops, or by others of their Ordination, in a Schism. * Can. 2.

Yea, and even *Cyprian* and those *Africans*, who were for nulling these Acts and Baptisms of Schismaticks, seem to have been for this only in regard to their own Communion, or by denying Communion to them in their own Churches, in way of asserting Discipline and Canons; but not to have thought them naturally, and essentially null in themselves. And this, I think, is plain from hence. Because, though, in care to keep up Discipline, they null'd these Acts as to their own Communion, in the case of any of their own Members: Yet they declare, that if any other Churches admit them, *they will not break Communion with them, on account thereof.* * *We judge none, nor will exclude any from our Communion, who shall be of another Opinion*, says St. *Cyprian* at the *Head of the Council of Carthage*, when they made this Determination. And again, in *another Council*, when they writ to *Stephen of Rome* to concur with them, in *rejecting*, * *not only the Baptism, but the Ordination of Men in Heresie or Schism*, and *in receiving them, when they returned to the Church, only to Lay-communion*: They declare, that ‖ *if any of them Brethren, who have imbibed another Opinion, are still for sticking to their former Sentiments, they are not forcing any, nor for breaking Communion with those, who are for preserving that Bond of Concord and Peace, which ought to be upheld in the College of Bishops.* So that if any Persons of such Baptism, or Ordination, came to them with *Communicatory Letters* from any other Bishops; *they would admit them to all Acts, whether of Lay*, or *Clerical Communion*, in *Carthage* and *Africk*, which they had been *admitted to at home*, the *denyal* whereof, as I shewed * before, had been to *break Communion with other Churches*, which they disclaim. And if they would admit them to communicate thus with them in their Churches, they could not think, either their Baptisms or Ordinations, null in themselves. For the *Communion* professed in the *Creed*, is a *Communion of Saints*, or *Christians*, who are listed or made *Christians*, by *Baptism*; and *Clergy-men*, by *Ordination*: and there is no admission of Un-baptized Persons, to those Acts which are proper to the Faithful; or of Un-ordained Persons, to those Priviledges and Functions which are peculiar to the Clergy, in the Church of Christ.

* Neminem judicantes, aut a jure Communionis aliquem, si diversum senserit, amoventes. *Præfat. St. Cyp. in Synod. Carthag. de Rebapt. Hæret. ap. Cyp. p. 229. & Cyp. ad Jubaianum Ep. 73. p. 210. Ed. Ox.*

* Si qui Presbyteri, aut Diaconi — postmodum Perfidi ac Rebelles contra Ecclesiam steterint — & contra Altare novum — Sacrificia foris — offerre conati sunt; eos quoque hac conditione recipi cum revertuntur, ut communicent Laici, & satis habeant quod admittantur ad Pacem, qui Hostes Pacis extiterint, &c. *Cyp. & cæteri Stephano Fratri, Ep. 72. p. 197.*

‖ Scimus quosdam quod semel imbiberint nolle deponere, — sed salvo inter Collegas pacis ac concordiæ vinculo, — Qua in re nec nos vim cuiquam facimus aut Legem damus, *Ib. p. 197, 198.*

* Ch 2. Part 3.

But

But againſt all this it may be Objected, that *there is to be but one Biſhop at once in a Church*, as * St. *Cyprian* alledges, and as the *great Council of Nice* afterwards * provides: and that *the Biſhop in the Church, is the Principle of Unity*. And that the admiſſion of the Ordination of Anti-biſhops, will be againſt the Nature of the *Spiritual Monarchy*, the Nature of Monarchy not admitting of *two at once*. And, as the Throne can hold but one, ſo the Electors, where the Monarchy goes by Election, can chuſe but one: who being once choſen, they can elect no more, nor can confer the ſame powers on any other, till the Throne becomes vacant again.

* Quiſquis poſt unum, qui ſolus eſſe debeat, &c. *Cypr. Epiſt.* 55. *pag.* 104.

* Ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσιν, Conc. Nic. primi Can. 8.

But as to the Biſhops being *the principle of Unity*, that reſpects the Peoples Duty, of holding Communion with him; his being the Principle of Unity to the Church, binding the Church to depend on him, and incorporate under him, and to communicate with him. And as to this, the Members, who are already ſubject to a rightful Biſhop, are not to admit of a *ſecond* Biſhop. That is, if ſuch an one is ſet up, they are not to unite themſelves to him, and turn over to his Communion, as I think may ſufficiently appear, from what I have * above diſcourſed on that Point; but are to ſtand off from him, as from one that makes a Schiſm. And thus every Church as a Spiritual Monarchy, is not to be poſſeſſed by two at once, ſince all muſt adhere to one: And though the ſecond, who is ſet up in oppoſition, be *a Biſhop*, yet he is not *their Biſhop*, nor may any of them break off from their rightful Head, to joyn in his Communion.

* Part 3. Chap. 1. & 5.

But though the Anti-biſhop in any Church, can not oblige or hold all the Members thereof to himſelf, as the *principle of Unity*; yet may he have all, that is of the *eſſence of Epiſcopacy*. For, to be an Head of Union in the Church, is not of the eſſence of a Biſhop. It may be ſeparate from the Epiſcopal powers; as it is, in all Biſhops falling into Hereſie, or Schiſm. For they are no longer Heads of Union, ſince none are * bound to follow them, but all are to break Communion with them. But yet they are Biſhops ſtill, and do not thereby fall from the powers of Ordination, nor, on their Re-union to the Church, need to be Ordained again.

* Vid. Part 3. c. 4, 5.

'Tis true, one main uſe of Epiſcopacy, is to be a *means of Unity*. But yet, it is not ſo for this uſe, as to be null, or ceaſe, when it miſſes, or fails thereof. Even as *Baptiſm*, or the *Euchariſt*, are for Unity: * *We being all baptized into one Body*; and being † *one Body*, as *partaking all of one Bread*, as the Apoſtle ſays. But yet, they do not always ceaſe, or fail of their effects, when adminiſtred in breach thereof: and Baptiſm, as was held by the ancient Church, and as we all hold now, is ſtill valid, though performed by Schiſmaticks.

* 1 Cor. 12, 13.

† 1 Cor. 10. 17.

When

When they miss of this, they have other uses. As the Sacraments, besides keeping Unity among the Members, enter and ratifie the Covenant of Grace. And Episcopacy, besides the use, of keeping the Church one and unbroken is for administration of the Word, of Prayers, and Sacraments, and for Ordaining others to do the same. And though all these ought to be exercised in the Unity of the Church, and 'tis a great Sin when 'tis otherwise: yet such sinful Exercises, are no Nullities, as if the Persons had no powers, or as if the Administrations had no effect at all.

In the *State-Monarchy*, I grant, that the *Regal Powers*, and this use of their being a *principle of State-Unity*, are more closely and constantly connected. And that, as he, who has the Regal Powers, is the principle of *State-Union*: so he, who is no such principle, and to whom the People are not bound to unite, has truly no Regal Authority or Powers. And in *Elective Kingdoms*, if, whilst the Throne is fully, the Electors, (whose power of choosing is only in Vacancies,) pretend to choose another; they really confer no Regal power, nor make a King, but an Usurper. This is, because secular powers, are more limited to Territories and Precincts; and because no King, can be a King at large, but must only be a King, of such or such a Place, or Countries.

But in the *Spiritual Monarchy* 'tis otherwise. For the Collation, and Reception of the Episcopal Powers, is not with precise Limitation to such a particular place or Diocess; but indefinite, or with respect to the Church at large. Or expressed, as it is in our *Form of Ordination*, *by receiving of the Holy Ghost for the Office of a Bishop, for the Church of God.* Which makes any person, not a meer Local, but a Catholick Bishop; or one vested with Episcopal powers, and under no want of inherent Authority to exercise Episcopal Acts, (if, as a Conscientious Lover of Unity, he be not otherwise restrained by Rules of maintaining Unity and Order,) in any part of the World. The *first Bishops*, being chosen from among the first Converts, were first vested with powers; and then, by gathering more Proselites, were to get Subjects, and inlarge Territories, being *Ordain'd Bishops of those, * who should afterwards believe*, as St. *Clement* says. And the *Holy Apostles*, who stood vested with all the Episcopal powers, were not tyed to any place; but, by Christs Commission, were left equally, and indefinitely, to the whole Church. And till the *great Council of Chalcedon*, which was held about the Year of Christ 451. were the *Periodeutai* or *Circuitors*; *so called*, as ‖ *Zonoras* observes, *because they were to go about hither and thither, to keep the Faithful in their Duty, not having any fixt Place or Chair of their own.* At the *Synod* of *Laodicea*, about the Year of Christ

* Τῶν μελλόντων πιστεύειν, Clem. Ro. Ep. 1. ad Cor. p. 89. Ed. Ox.

‖ περιοδευται δὰ λέγονται, διὰ τὸ περιέρχεσθαι καὶ καταστηρίζειν τοὺς πιστοὺς, μὴ ἔχοντες καθέδραν ἰδικήν, Zon. in Can. 57. Concil. Laod.

365. 'tis * left to these *Periodeutas*, to *supply the want of Fixt Bishops*, in those places and *Countries*, that were not thought considerable enough to have a Bishop fixed among them. And afterwards, at the time of the *Council of Chalcedon*, mention is again made of them. As of one ‖ *Balentius, whom, being a scandalous Liver, Ibas* is accused in the Council, *to have Ordained Presbyter and Periodeutes*. And of one † *Alexander*, who, in the same Council, is styled *the most Reverend Presbyter, and Periodeutes*.

* Vid. Concil. Laodic. Can. 57. & Bals. & Zonar. in Can.

‖ Βαλέντιόν τινα ἐχειροτόνησε πρεσβύτερον καὶ περιοδευτὴν, Concil. Chalced. Part 2. Act. 10. p. 382. Tom. 3. Concil. Ed. Bin. † Λεγέτω ὁ τᾶρον εὐλαβέστατος πρεσβύτερος καὶ περιοδευτὴς Ἀλέξανδρος, Ibid. Part 2. Act. 4. p. 323.

This *great Council of Chalcedon*, indeed, * *forbids any Presbyter, or Deacon, to be Ordain'd absolutely*, or at large, *i. e. without having*, and *declaring the appropriate place, or seat, wherein he is to officiate*; and † *vacates the Ordinations, which shall be made otherwise*. And the same has been done since, by the Canons of other *Councils*, ‖ *forbidding any to be Ordain'd* sine Titulo, *without a Title, to some certain Place, or Benefice*.

* Μηδένα λελυμένως χειροτονεῖσθαι, μήτε πρεσβύτερον, μήτε διάκονον, μήτε, &c. εἰ μὴ ἰδικῶς ἐν ἐκκλησίᾳ πόλεως, ἢ κώμης, ἢ μαρτυρίᾳ, ἢ μοναστηρίῳ, ὃ χειροτονούμενος ἐπικηρύττοιτο, Conc. Chalced. Can. 6. † Ἄκυρον ἔχειν τὴν τοιαύτην χειροθεσίαν, Ib. ‖ Concil. Lat. 3. c. 5. & Conc. Londin. Anno Dom. 1200. ap. Bin. Tom. 7. Conc. p. 788. & Canon. Ecclef. Anglic. Can. 33.

But these Local Limitations, or Appropriations of place in giving Orders, come not in, for *the necessity and essence of Ordination*. And therefore some are excepted therein, and allowed still to be Ordain'd without them; whose Ordinations are notwithstanding as valid, as theirs who are Ordain'd with them. Thus, *Fellows*, and *Chaplains of Colleges*; and *Masters of Arts, who have been able to live five years of themselves in the Universities*, &c. are excepted by our * *own Canon*: and ‖ *they, who have Patrimony, and Provision of Maintenance of their own other ways*, are *excepted* by the Canon of the *Council of Lateran*. And if such Limitation of place, were of the essence of Ordination; they could be but once placed, as they are once Ordain'd, and not remove from place to place without a new Ordination. But they were brought in, for a prudent provision, to keep the Clergy from being burthensome; or to prevent more entring into Orders, than are requisite for the Churches Needs, or can live upon its maintenance, as appears by the *Canons* themselves.

* Can. 33. Eccl. Anglic.

‖ Nisi forte talis, qui Ordinatur, extiterit, qui de sua, vel Paterna Hæreditate, subsidium vitæ possit habere, *Concil. Lat.* 3. *cap.* 5. *p.* 658. *Tom.* 7. *Concil. Ed. Bin. Paris.* 1636.

Moreover, Bishops, when for this purpose, and for maintenance of Unity and Order, they are tyed up to places in their Administrations; besides,

besides the local relation, of *Bishops of such a place*, who are to have a more special regard for their own proper Division; they stand also, as I have * already shewed, under another relation, of *Catholik Bishops*, or of *Bishops of the Church at large*, who, as there is need of it, and as occasion is offered, are to have a general inspection and regard too for all the rest. * *The collection of all Churches*, as St. *Cyprian* says, *is but one Episcopate; and those many People, who are fed*, and inspected *by so many Pastors, make all but one Flock*. Whereof *particular Dividends* are so intrusted to every *single Bishop*, as to make them *stand obliged* and *accountable*, not only for their own *rata pars*, that is their *proper share* or *division*; but, as *Partners in a Bond*, each of them *pro solido*, i. e. *for the whole sum*.

* Part 3. c. 4.

* Etsi Pastores multi sumus, unum tamen Gregem pascimus, *Cyp. Ep.* 68. p. 178. Episcopatus unus est, cujus a singulis in solidum pars tenetur, *De Unitate Eccles. p.* 180. *Ed. Ox.*

These local Limitations, and Appropriations of Precincts, to *have every Bishop the Bishop of some place*, and to *have but one Bishop at a time in a City* or *Place*, are great and necessary Rules, 'tis true, of Order and Unity. And all the Pastoral Powers, are most highly served by having them to direct their Exercise; and would be mightily disturbed, and hindred of their end, by the want thereof: So that they are conscientiously, and carefully to be observed, and maintain'd in the Church.

But their Necessity, is for *Order* and *Unity*, not for the *Being of Episcopacy*. And when there are two Bishops, heading seperate Churches at once in a place; that duplicity, must only prove one to be a Schismatick; but doth not prove him, as I think may sufficiently appear from what has been here discoursed, to be no Bishop. Nay, while this separation of Churches could be without the Guilt of Schism, as it was in the first standing off of the *Jews* from the *Gentile* Converts, and as the blessed Apostles themselves allow'd it should be for a time, till the *Jews* could be brought to see the *Lawfulness of communicating with Gentiles*, which was contrary to all their former received Opinions: I say, whilst such separation was to be tolerated without imputation of Schism, to suit the necessity of the Church during their prejudices, 'tis very likely there were two Bishops set up in the same place by the Holy Apostles themselves. Thus, in the City of *Rome*, 'tis probable, that at first there were at once *two Churches*, one of *Jews*, and the other of *Gentiles*, gather'd there by the two Great Apostles, St. *Peter* and St. *Paul*. *Epiphanius* says of both these Apostles, that *at Rome, they were* * *both the first Apostles, and the first Bishops*. And sets down the Bishops in the first Succession of that Church, double. Of the *Roman Bishops, this*, † says he, *is the succession, Peter and Paul, Linus and Cletus*,

* Πρῶτοι οἱ Ἀπόστολοι αὐτοὶ καὶ ἐπίσκοποι Epiph. Hær. 27. Sect. 6.

† Ib.

 * *Clemens*,

ed intermixed; *Epiphanius* noting it as a *thing extraordinary* and *unuſual* in the *Church of Alexandria*, (which was a place much inhabited and reſorted to by the †*Jews*, and where the *first Church* was planted by St. *Mark*, who was made Biſhop thereof by St. *Peter* the *Apoſtle of the Jews*,) ‖ *that it had never at any time had two Biſhops in the ſame City at once, like other Cities.* So that, what the *having of two Biſhops in the ſame City at once*, ſtrikes at, is the Duty of Church-Unity. But where it could be tolerated without imputation of Schiſm, and was not deſtructive of the required Unity, (as it was not in thoſe firſt beginnings of the Church, when God was pleaſed for a time to tolerate the former ſeparation between *Jews* and *Gentiles*, till the *Jews* had out-grown their Prejudices againſt *communion with Gentiles*,) it was not deſtructive of, or inconſiſtent with the Being of Epiſcopacy.

Thus, is not the oppoſite or *Anti-biſhops Ordination*, but only his *Communion* excluded, by *having but one Biſhop in a Church at a time*, and by *the rightful Biſhops being the Principle of Church-Union*. Becauſe another is their rightful Biſhop, he can not be the Biſhop of that place or Dioceſs, ſince they can not have two Biſhops at once. And becauſe that other is their principle of Union, they are not to communicate with him, as I have ſhewn at large in the preceding Chapters. But though he is not *their Biſhop*, nor is to have the communion of the Faithful by reaſon of his Schiſm; yet he may be *a Biſhop*, and have the powers of Orders, by impoſition of Epiſcopal Hands in his own Ordination. So that among ſuch Anti-biſhops and their adherents, we are to lament the loſs of Unity and Church-communion: but not of all Orders and Baptiſms, as if, by ſuch Schiſm, they were rendered utterly uncapable, either to baptize or ordain, and ſo were like to have neither Prieſthood nor Chriſtianity left among them.

CHAP.

* Here *Clemens* is the firſt who is ſet ſingle, under whom, I ſuppoſe, was the Union of both Churches; who, on this ſcore, is made the firſt Biſhop in ſome Reckonings, *viz.* as being the firſt over both Churches ſo united.

† Act. 6. 9.

* Euſeb. Hiſt. Eccl. l. 2. c. 16. & Niceph. Cal. l. 2. c. 42. & c. 33.

‖ Οὐ δὲ ποτε ἡ Αλεξανδρεια δύο ἐπισκόπους ἴσχυσεν, ὡς δὲ ἄλλαι πόλεις, Epiph. Hær. 68. Nu. 6.

CHAP. VII.

Of the Excuſeableneſs of the Peoples receiving Miniſterial Offices from Men in a Schiſm, rather than live without any at all.

BUT under ſuch Diviſions, the rightful Biſhops and Clergy, ſuppoſing the ſufferers to be in the right, may be too few to give general opportunities, for all thoſe good Chriſtians who would keep to them, to communicate in Miniſterial Offices. And in vaſt numbers of places, for the *People* to ſhun communion with the Clergy adhering to the Anti-biſhops, or taking part with them, will be to have no communion at all in any Miniſterial Offices, ſince they can not have them from any others. I do not ſay it will be ſo with the Clergy themſelves, whoſe part and place being to afford Miniſterial Offices, they need not want them unleſs they pleaſe: and if they can have any, though but *one* or *two* to joyn with them therein, they may miniſter in an *Holy Aſſembly*, who have *Chriſt in the midſt of them*, as * he himſelf ſays. But though they will not fall under this neceſſity, nor have ſuch ground to plead the favour of this Caſe; yet the People often may. And ſuppoſing the Schiſm, what is to be done by the People in this caſe? If they are careful to ſhun theſe Miniſterial Offices from the hands of Schiſmaticks, *in places where they can have them from others*; may they not, without imputation of overlooking the criminalneſs of Schiſm, *have recourſe to them as a Make-ſhift*, eſpecially if they *profeſs* and *give out* that they do it only on that account, *where they can have none elſe*, or *rather than live without any at all?*

* Matth. 18. 20.

I hope, * *they may*, and that the *neceſſity of having publick Worſhip and Miniſterial Offices*, will *excuſe the faultineſs* and *obliquity* of having it at the hands of *one communicating in a Schiſm*, or *out of the Unity of the Church*.

* See *Dr Hammond's* Pract. Catech. l. 2. Sect. 1. on the *Beatitude of Meekneſs*.

To perſwade this, I obſerve, that *Schiſm is breaking the one Body into Parties*, or *making ſedition in the Church*. And the ſpirit of Schiſm, or the malignity of having to do with a Sedition or Party, is as it is *an owning or eſpouſal thereof*, and that *in oppoſition to the true Body*. But when in mere neceſſity, men, who live among them, have to do with ſuch, and profeſs they take up with them only becauſe they are in want of others, whom, as they ought, ſo they gladly would aſſociate and joyn with; ſuch profeſs'd ſerving of their own neceſſity, and diſapproving of the others Party, is not to own and eſpouſe them. And much leſs is it to take their part, and ſtand by them againſt the true

body: ſince this coming near them at all, is only for want thereof; and before they appear to oppoſe the right, they ſhould be put into the opportunity of ſiding and cloſeing with it. So that where they can have no aſſemblies for right communion, the making a ſhift with the other for that time, ſpeaks no oppoſition againſt them.

I grant, to ſtand quite off from them, and to have no communion or correſpondence with them in their ſeperate ways, is the cleareſt diſclaiming of any Schiſm, or Sedition. And this, as it may be payd, ſo is more reaſonably exacted, under the ſettlement of a right Government. But under others, when the diſobedient have got all into their hands, and make the number in all places, this way of diſclaiming, by *refuſing all communion and correſpondence*, admits of ſome relaxation and abatements. It doth ſo plainly in the *Civil State*, where ſome dealings and correſpondence of the dutiful and well affected with the Rebels, which would have been ſentenced as Rebellion in better times, will not then be reputed rebellious. And under like prevalence of Schiſms, which leave no opportunities of communicating with any elſe, I think ſuch abatements may alſo find place in the Church too. Eſpecially, conſidering the neceſſity of *publick communion* and *Church aſſemblies*, the great defectiveneſs and ſcarcities whereof had almoſt dropped and loſt Religion in the *Patriarchical Age*. And alſo conſidering the neceſſity, which our Religion in particular lays upon *Communion*, *the Communion of Saints* being one of the things profeſſed in *the Creed*; which may make it more reaſonable to preſume ſuch abatements in favour thereof, when there is no opportunity of Miniſterial Offices by any others, to communicate with.

But that the *neceſſity of having ſome Miniſterial communion*, *will* be an *excuſe in ſuch caſe for the faultineſs of having this at the hands of one miniſtring in a Schiſm*, *when it can not be had from others*; ſeems reaſonable to me, from conſidering *the Nature and Importance of things*; and *the abatements God himſelf has been willing to make on ſuch neceſſity*, *with other like Duties*; and I think it was ſo *held and practiſed by the Church and People of God*, *when they could have no Miniſterial Offices but from Schiſmaticks*, and alſo *to give Relief in ſome other compaſſionable caſes about communion*, which have only *like plea for abatements*, as this caſe has.

1. As to the *Nature and Importance of the things themſelves*, *publick worſhip*, or *communion in Miniſterial Offices*, is a duty more of *natural* and *eſſential Obligation*; to pay ſuch publick worſhip, being naturally incumbent on all men. And withal, it is ſo *important in it ſelf*. For Communion in Miniſterial Offices, or in common and publick Worſhip, muſt both declare, or teſtifie the ſence, which Mankind have of their common or publick Lord; and alſo ſuſtain, or bear it up in the World. It is the way

way for God, who moſt juſtly claims and expects the worſhip and ſervice of all his reaſonable Creatures, not to be left without Witneſs, but even in a degenerate and rebellious World, to have ſome always viſibly ſtanding by him, and paying him his due honour and homage. It is alſo the way for him, to preſerve alive a ſenſe thereof among all his other Subjects and Children, whom he, as a common Lord and Father, is concerned continually to make acquainted therewith, and to try with the power and influences thereof.

For by this means, he ſets forth his worſhip and truths, as *a Light, to ſhine out* to all that are in darkneſs; and ſets this *light upon a candleſtick*, or collects the bearers thereof into a body or *City*; and places *this City upon an Hill*, as our Saviour * ſays, to make it conſpicuous, and that it may force it ſelf upon the obſervation of all, who are at a diſtance. And if any are willing, to pay this Almighty Lord, his due honour, and homage; it will train them up dayly, in the knowledge, and obſervance thereof. If they are unwilling, and averſe thereto; it will ſerve to make them willing by degrees. For ſuch dayly repreſentation, of God's publick worſhip and homage before their eyes, will be a dayly reproof of their ungodly Violations, or Neglects thereof; and make them uneaſie therein, and by degrees awaken, and ſtir up thoſe natural and innate ſeeds of Truth and Piety, which God has planted in all mens Souls, though, under ſuch Neglects or irreligious ways, they lye dormant, and ſeems as if they were buryed, or almoſt quite loſt, in theirs. Or, if after all, they ſhall obſtinately ſhut their eyes againſt this Light ſo ſhining out upon them, and perſiſt in their wickedneſs and irreligion; it will clear the Juſtice of an Injured God, when he comes to puniſh them for the ſame, and leave them wholly without excuſe. * Mat. 5. 14,15,16.

Yea, this publick worſhip is neceſſary, at leaſt as to a great part of Men, or as to the keeping them up in any conſiderable Numbers, to keep up Religion and Devotion, not only among others, but in their own breaſts. For Devotion is to be upheld and improved in our Spirits, by exerciſe: which, as they have Proviſions for, and are call'd to; ſo all devout People are careful to comply withal, on the conſtant returns of theſe opportunities. But though we need to uſe this exerciſe to keep it on, we need uſe none at all to wear it off our minds, which by meer neglect thereof, will ſink into forgetfulneſs of what is good, and into ſloth and indevotion, of themſelves. Their progreſs therein, is like that of heavy Weights up-hill, which need a conſtant hand to raiſe and carry them on, but, when that is once off, have enough in their own Weight to make them roul down again. And this, all may find by their own experience, mens pious affection, as any heedful Obſerver will ſoon perceive, unavoidably decaying, and going back for

back for want thereof. Which makes devout minds, juſtly to dread the want of ſuch opportunities for Miniſterial Offices, as a ſtarving of their Religious affections. And for this Reaſon, among others, St. *Paul* is earneſt in preſſing attendance on *Religious Aſſemblies*, and cautions them againſt *forſaking* the ſame, becauſe that would endanger the loſs of Religion it ſelf. *Not forſaking the aſſembling of your ſelves together, as the manner of ſome is*, ſaith he to the *perſecuted Hebrews*, when he labours, to fix them *in holding faſt the Chriſtian Profeſſion without wavering*, and to guard them againſt ſuch things, as would moſt diſpoſe them to *draw back*, and apoſtatize from it, *Heb.* 10, 23, 25. 26. 39.

And for theſe, and ſuch like Reaſons, publick worſhip is of ſo great account in God's ſight, that he has *framed much of our Holy Religion*, with a particular eye to it; and *inſtituted ſeveral great*, and *moſt important things, for the ſake of it*. Such is the *Church* it ſelf, which is inſtituted for joynt and publick worſhip. The Society thereby introduced among us, is to aſſociate us in the common worſhip of that God, whom we all confeſs: and the Fellowſhip ariſing thence, is to make us all Fellow-worſhippers. Such alſo is the *Miniſtry*, which God has appointed for his publick Service, or to miniſter unto him, either as his Mouth unto his People, or as their Mouth unto Himſelf, in publick Aſſemblies or Congregations. Such likewiſe are thoſe *ſet* and *ſolemn Times for worſhip*, which he has inſtituted both among *Jews* and *Chriſtians*, and which are all deſign'd for publick worſhip in Joynt-Aſſemblies. Yea, even *our Prayers*, which are the *Acts of worſhip*, expreſs communion and joynt-ſociety, being put up according to his appointment in the *plural number*; he having taught us to ſay, *Our Father which art in Heaven*, and *give us this day*, &c. which ſpeaks the communion and concurrence of more beſides our ſelves. And the *Holy Sacraments*, thoſe moſt eminent Acts and Inſtances of worſhip, are ordained for *Acts of ſociety* and *partnerſhip*, or of *communion* therein. * *We are all baptized into one body.* And † *We, being many, are one bread, and one body.* And ‖ *The bread which we break, is the communion of the body of Chriſt; and the cup of bleſſing which we bleſs, is the communion of the blood of Chriſt*, as St. *Paul* ſays. And becauſe by their inſtitution, they are not only to be Acts of worſhip, but of publick worſhip, or of joynt-concurrence or communion therein; therefore doth * our Church allow no Sacrament even *to the Sick, without three, or two at the leaſt*, to make a Congregation; and condemns the *private* and *ſolitary Maſſes of the Church of Rome*, which are eaten by the *Prieſt alone*.

* 1 Cor. 12. 13.
† 1 Cor. 10. 17.
‖ v. 16.
* Rubr. in Commun. of the Sick.

Such is the *natural obligation*, and ſuch the *neceſſity* and *importance of publick worſhip*, which is one of the greateſt viſible ſupports of Religion, without which 'tis to be feared it would ſink, and be in danger to fail in the Earth.

Whereas

Whereas the paying of this worship in Church-Unity and dependance on a Bishop, though it be a duty too, yet is a duty more of positive obligation. For to have Bishops, and to pay all our publick worship in communion with them, is no natural duty, which always was incumbent on all men; but came in with Christianity, by positive Institution, or particular Revelation. And besides, though important in it self, yet, in comparison, it is of less importance, not only the *natural* parts of the Ministration, but the *positive* too, as the *Holy Sacraments*, &c. being, I conceive, of more Weight. And though the want of this Union under our own Bishops, by the opposite Passions and angry Tempers which Schism introduces, doe greatly eat out true devotion; yet doth it not make so wide a breach and waste therein, as the want of any Ministerial Offices at all would do.

Now in any competition of Duties, the Rule is, that *things of positive obligation, shall give way to things of natural obligation*; and *positives of less importance, to positives of more importance*; *in those cases, and times, where we can not do both.* The natural there, takes place of the positive; and the greater, sets aside the less. Particularly, as to the *keeping up Religion*, and *Church-unity and Association*, if in any case we can not maintain both, but a competition happens to arise between them; the *care of Church-unity*, must give way to the *care of Religion*. We must look then to keep up as much Church-unity, as we may do in keeping up Religion, which being once lost, Church-unity and association signifies nothing. And not begin the other way, to content our selves with keeping up so much of Christian Religion, as we do in strict observance of the Rules of Church-society and Union. For Christs first and chief design, was to plant and preserve the Religion. And that Church-unity, which is either valuable, or desireable in the sight of God, is Church-unity with true Religion, not Church-unity without it: and we are tyed to keep up Church-union for Religion's, not Religion for Union's sake, as I shewed * before. And therefore the duty and obligation to communicate in some Ministerial Offices, will be a fair excuse for doing this out of the way of Church-unity or dependance on our own Bishops, when both can not have place.

* Part 3. Chap. 4.

And thus I think the Scripture determines in such cases, and that,

2. *These abatements, are what God himself has been willing to make on such necessity, in other like duties.* He has not required, that men should stick so fast to those duties, or parts of duty, which are inferior, or subservient, or appendages unto others; as that for their sakes, they should drop other duties, which are principal or superiour to them: nor is he willing, that in care, of preserving their practice of lesser

Vertues

Vertues inviolable, they should at any time let the weightier fall. So that to think he will abate, and relax something of the *duty of Church-union*, when that is necessary to keep on the more *important duty of publick Ministration*; and that he doth not the the People up to such strict care of communicating in the Unity of the Church, as must drop and let fall all communion in Ministerial Offices, when they are not to be had, but at the hands of those who minister in breach thereof: is only to think, that he is ready to make the same equitable allowance, on any competition in these, as he doth on like competitions in other duties.

And that Almighty God is willing to make these abatements on such necessity and competitions, I conceive may sufficiently appear by the following Instances.

Circumcision, and *Sacrifice*, and the *Sabbath*, are all positive duties. But *Circumcision* and *Sacrifice*, being of more importance, they were to take place of the *Sabbath*; and whensoever it so fell out, that they could not observe both, men might be excused in breaking the *Sabbath Rest*, * *to labour in Circumcision*, as they did whensoever the *eighth Day* of the Childs Age, which was appointed for his Circumcision, fell to be on the *Sabbath Day*; or in *Sacrifices*, with the labour whereof, † *the Priests in the Temple continually prophaned the Sabbath, and were blameless*, as our Lord determines. And God himself declares, ‖ *I will have Mercy before Sacrifice*: which imports, according to our * Lords allegations and applications of it, that Men should drop the duty of Sacrifice to attend the duty of Mercy, when, for the time, they must let one fall, and could not pay both. So, making the necessity of performing natural duties, an excuse for the omission of positive; and the necessity of performing more important duties, an excuse for the omission of less important, when there is a necessity of letting one fall.

* Jo. 7. 22, 23.

† Mat. 12. 5.

‖Hos.6.6.

* Mat. 9. 13. & c. 12. 7.

Thus also it was a positive duty, and rule among the *Jews*, that the *Priests should kill the Sacrifice*, according to what is said in * the Law, *Lev.* 1. 4, 5. The People, who brought it, as it is there order'd, were *to lay their hands upon the head of the Sacrifice*. But *it was left to the Priests to kill it*, as *Josephus* * relates. Whence the Priests were able to give the number of the Paschal Sacrifices at any Passover, as they did to * *Cestius Gallus*, as the same Author testifies. And this, is the account of the † *Jewish Doctors*. But under ‖ *Hezekiah*, when, by reason of the great and general defection, which had been in the days of his *Father Ahaz*, *the Priests, who had sanctified themselves, were too few*, as the Text says, *to slay all the burnt-offerings*; rather than any of the Sacrifices should drop, their *Brethren the Levites* slew them, and helped

*2 Chro. 29. 24.

*Antiqu. l. 9. c. 13.

* Joseph. de Bello Jud. l. 7. c. 17.

† Vid. Episcop. instit. l. 3. c. 3. p 74. & Grot. Annot. in Mat. 26. 18.

‖ 2 Chron. 18. 23, 24, 25.

helped the Priests therein till the work was ended, and till the other Priests had performed their legal Cleansings, or *Sanctified themselves*, 2 Chron. 29. 34. And the same, on a like want of the regular and appropriate Ministers, to have recourse to for this Ministration, was done again, 2 Chron. 30. 17.

Again, it was a positive Duty and Rule, that the legally unclean, as *Lepers*, or *they who had touched Dead Bodies*, or any persons, either Men or Women, under any accidents or things which their Law judged *Uncleanness*, *should not eat of the Pass-over, or other Holy things*, Lev. 15. 31. & c. 22. 4, 5, 6. & *Numb.* 9. 6. But yet, rather than lose the *Pass-over*, at a time when there was the greatest Reason for them to partake therein, they were allowed to let fall this legal Rite, and the legally Unclean were admitted under *Hezekiah*. When he came to the Throne, his first and chief care was to set up a Reformation of Religion, which had suffered so exceedingly in *Achaz's* Reign. And in pursuit thereof, he calls, not only *Judah*, but also *Israel*, *to the keeping of his* first *Pass-over, at the House of the Lord at Jerusalem*, which he had *cleansed* and restored from the *Pollution of Idols*, to the worship and *service of the true God*, 2 Chron. 30. 1. And when upon *his Letters* not only they of *Judah*, but several also of *Israel* were come; that he might not baulk the beginning of the Reformation, nor the People lose the end of their coming, especially they of *Israel*, viz. out of *Ephraim*, *Manasse*, *Issachar and Zebulon*, who had never been there before, * *since the dayes of Solomon*; they were admitted to eat in their legal Uncleanness without legal Cleansings, rather than go without *the Pass-over*, tho this was *to eat it otherwise than it was written*, 2 Chron. 30. 18, 19. And in so doing, 'tis said *God accepted them*, v. 20.

* Ver. 26

The like I may observe of the *Christian Pass-over*, or of our *Holy Eucharist*. This, by a Positive rule among us, or by our Blessed Saviours * *Commandement*, and *Institution*, is to be Administred in *Wine*. And 'tis not lawful to Consecrate, or Administer the same in any other Liquor but Wine, or the juice of the Grape, after it is perfected and purged by Fermentation. But this positive Duty, of *Doing it in Wine*, seems to be meant strictly, only whilst Wine can be had, wherewith to keep up this Holy Administration; and with allowance to those Christians and Countries, who have no Wine, rather than live without the *Blessed Eucharist*, to Administer it in some other Liquor, which comes as near it, and is made as like to it, as they can. And *Julius* Bishop of *Rome*, directed the * *Egyptian Bishops*, *that in case of necessity*, where they could not have Wine for this purpose, *they should squeeze a cluster of Grapes into the Chalice, and mixing some Water therewith, use it instead*

* Mat. 26 27, 29. Luke 22. 19, 20. 1 Cor. 11. 25.

*—*Nam quod de expresso Botro, id est de uvarum Granis*

Populus communicatur, valde est omnio confusum: sed si necesse sit, botrus in Calice comprimatur, & aqua misceatur. Julius Papa Episcopis per Egyptum. Decreti Tert. Part, de Consecratione, Distinct. 2. cap. 7. De his qui Sacrificando varie errabant.

thereof. And like to this, is done at this day, by the *Chriſtians of Habaſſina* (that large and potent Chriſtian Kingdom in *Africk*) who, * tho' they have good Grapes, yet through the heat of their Climate, or other cauſes, can make no Wine thereof; and alſo by the *Coptites in Egypt*, and by the *Chriſtians of St. Thomas in India*; who, for want of true Wine, all uſe Water infuſed on Raiſins, and ſqueezed from them, as we are told by † thoſe, who have given the beſt accounts of thoſe places.

* Ludolf. Hiſt. Æthiop. l. 1. c. 9. Nu. 19. & Com. ad Hiſt. Æth op. p. 139. Nu. 71.

† Vid. Ludolf. Hiſt. Æthiop. l. 3 c. 6. Nu. 81, 82. & Com. ad Hiſt. Æthiop. p. 378.

3. *Thus the People and Church of God have held, and practiced, under the greateſt Schiſmes of former times.*

1. It did ſo, I conceive, *in the Schiſm of the Kingdom of Iſrael, or of the Ten Tribes.* The good people among them, were not without Sacrifices, and Miniſterial Offices, to be had in their *Synagogues* and *High Places*, as well as at *Jeroboams Calves*. And the Worſhip of the true God, muſt needs have failed, much more, and much ſooner in *Iſrael*, than it did, had it been otherwiſe.

In ſome Perſecutions, indeed, raiſed againſt the Worſhippers of the true God, there were none left to Miniſter to them. As it was in *Jezabels* Perſecution, when *ſhe cut off the Prophets of the Lord*, and when thoſe *Hundred Prophets*, whom good *Obadiah* ſaved, were *all hid*, and kept ſecret *in two Caves*, 1 King. 18. 4, 13. So that *Elijah* knew of none, who went about affording any Religious Miniſtrations, but himſelf; and accordingly tells God, that of *all his Prophets, he was left alone*, 1 King. 19. 10, 14. And then, the *Seaven Thouſand Souls*, who, as God tells the Prophet, *had not bowed the Knee to Baal*, but kept true to him all that time, *ver.* 18. could not reſort to Miniſterial Offices, becauſe they were not in the way of thoſe, who could afford them. Or, ſometimes, when *the Kingdoms were not at Wars*, and when *that would be connived at*, notwithſtanding the *Order of the Kingdom of Iſrael* to the contrary, made at *firſt* by * *Jeroboams wicked policy*; they might go up now and then, to the *Temple at Jeruſalem*. As *Tobit*, who lived under ſuch failure of True Worſhip and Miniſtrations, * ſayes *he did at the Feaſts*, carrying his *Firſt-Fruits and Tenths with him, to give to the ſons of Aaron*: Though in this going up, he ſayes *he was alone*, when *all the Tribes, and the Houſe of his Father, ſacrificed to Baal*, before they were *led away Captive* by the *Aſſyrians*.

* 1 King. 12. 26, 27, 28.

* Tob. 1. 4, 5, 6, 7.

But that way of keeping up Religion, and the Worſhip of the true God, in thoſe *Ten Tribes*, which was both *General*, to the body of good People among them; and *Conſtant*, or a way of doing it in all times: was the *Miniſtrations of their own Kingdom*; or ſuch *Miniſterial Offices*, as were *performed among themſelves*. That is, by their own *Prophets*, trained up in their *own Schools* or *Colleges*; and by their own *Prieſts*, who were to preach the Law, and to miniſter Religious Offices. Theſe *Prieſts* and *Prophets*, being in the *place of Shepherds*, were *bound* to *adminiſter theſe Offices*,

Offices, and are *severely* * *blamed* and *threatned* by God in *Israel*, as well as others were in *Judah*, if, instead of *Feeding their Flocks*, they should only *Feed Themselves*. And if he required the *One*, to *minister them*; since the Relative carriage and dependance ought always to be reciprocal between Relatives, he must in consequence allow the *Other*, I think, under this necessity to *Resort to them*. For I conceive, the Pastors can not stand bound, to Preach to those, who are bound never to Hear them; or to Minister to those, who are in no wise allow'd to partake in their Ministrations. And these Ministrations, those good People had to Communicate in, not only at *Jeroboams Calves*, where God was prophaned by the Worship of Images, but also in their *Synagogues*, or *High Places*.

* Ezek. 34. 2. & c. 13. 2, 3, 4, 5, &c. & Isa. 56. 8, 10, 11. & Jer. 23. 1, 2, &c.

But now, all this Communion of the good people among them, was *Communicateing with those, who Minister'd in a Schism*. For the *Altar at Jerusalem*, God himself had * appointed as the *only Altar*, whereon they should *offer any burnt offering*; setting it up for the *Principle of Union*, or as that, which should compact together, or keep at one, *all the Tribes of the Jewish Church and Nation*. And the *New Altars* at *Dan* and *Bethel*, were set up * by *Jeroboam*, in opposition to the *one Altar at Jerusalem*. As were also all those other Altars, which the people set up, and whereat they *offer'd sacrifice* and *burnt incense*, in the usual places of their Religious Assemblies: * *all the Children of Israel* being required *every Sabbath Day*, and *at other set-times*, to *hold holy Convocations in all their Dwellings*. Or, in their *High-Places*, where ‖ *Jeroboam built him Houses for Worship*, at the same time when he set up his *Golden Calves at Dan and Bethel*, and made *Priests for them of the lowest of the people*; out of * *which Priests of High-places*, he took some *to be Priests at his Altar at Bethel*. At which *high-places*, when they were free from all *Heathen Idols*, the people, for their devotion and convenience, were very prone, and strongly bent *to offer their incense and oblations*, as their Ancestors had done, in *the* * *days of Samuel*, and also of ‖ *Solomon before the building of the Temple*. And thus Prone they were, not only in the *ten Tribes of Israel*, but in that of *Judah* too; where, under great and careful Reformations of Religion in other respects, we read so often of *the peoples burning incense* still, and *offering sacrifices in the high-places*: As under * *Jehosophat*, and ‖ *Azariah*, and *Jotham*, and under *Manasseh* after his *Repentance* and *Restoration to his Throne*, when though he reformed Religion, † *nevertheless the people did sacrifice still in the high-places, yet unto the Lord their God only*.

* Deut. 12. 4, 5, 6, 13, 14, 26, 27. & Hos 8. 11
* 1 King. 12. 26, 27, 28.
* Lev. 23. 2, 3, 4, &c.
‖ 1 King. 12. 28, 31. & c. 13. 32.
* 1 King. 12. 32.
* 1 Sa. 9. 12. 19.
‖ 1 King. 3, 2.
* 1 King. 22. 43.
‖ 2 King. 15. 3, 4.
* v. 34, 35
† 2 Chro. 33. 17.

So that the Priests in the *ten Tribes*, offering all their sacrifices at one or other of these *opposite altars*, *set up altar against altar*, and call'd all the people to take part with new altars, or to * become guilty of a Schism. Of the Criminallness and danger whereof, they were admonish'd by *Hezekiah*, † who *sent Posts and Proclamations thro' all Israel*, to invite

* Cypr. ep. 69. p. 182, 183.
† 2 Chro. 30. 5.

*Deut. 16. 5, 6. †2Chro. 30. 6, 8. *ver. 7. invite and call them *to come and keep the paſs-over at Jeruſalem, according to what is *written*. And this, *to* † *prevent Gods further wrath*, and *carrying of the Remnant away to Babylon*, whither, * *for this*, among other provocations, he had already carryed part of them. Yet, the neceſſity of ſome publick worſhip or miniſterial offices, Legitimated this Communion of good people in all lawful ſervices, with theſe *Schiſmatical Miniſters*, after the diviſion, when, the Kingdoms being no longer one, the people were * ſtopped from *going up to worſhip at Jeruſalem*.

*1King. 12. 26, 27, 28.

2. It did the ſame, *in Legitimating Communion with the Schiſmatical Novatians*, when the Catholicks were ſore ſtraightned *by the perſecuting Arians*, and *at a loſs for miniſterial offices in other places*. The *perſecuting Arians*, were not for Tolerating oppoſite Communions, but for forceing all others to Communicate with themſelves: Perſecuting, as *Socrates* * relates, *not only the Catholicks*, but alſo *the Novatians*, *becauſe*, tho' Schiſmaticks as to point of Diſcipline and Anti-Biſhops, *they were Orthodox concerning the Nicene Faith*. But their greateſt ſeverities were *againſt the Catholicks*, to whom, as * *Sozomen* ſayes, *they left no Oratories*; treating the Schiſmatical *Novatians* ſomething more gently, to whom, as *Socrates* † adds, *they allowed three Churches, even in the Royal City*, or *Conſtantinople* it ſelf.

* Eccl. Hiſt. l. 2. cap. 38. p. 142. *lib. 4. cap. 20. p. 571. †lib. 2. cap. 38. p. 144. *lib. 2. cap. 38. p. 144. †lib. 4. cap. 20. p. 571.

Now in this want of Catholick Oratories, or of Miniſterial Offices in adherence and unity with their own Biſhops; *The Catholicks*, ſay * *Socrates* and † *Sozomen*, *reſorted to the Novatian Churches, and joyned in their Aſſemblies and Prayers*. And yet, at that time when they did this, the *Novatians were Schiſmaticks*, who having an Anti-Biſhop of their own diſtinct from the Catholick Biſhop of that Church, and being incorporated as a Diſtinct Body under him, thereby kept up two Heads and two Bodies in the ſame Church, which I think is plainly a ſtate of Schiſm. Yea, and thoſe Rigors, of *refuſing reconciliation to thoſe, who had falln in perſecution*, (on pretence whereof they fell into this Schiſm at *firſt*, by ordaining *Novatian* an Anti-Biſhop at *Rome* againſt *Cornelius*) they ſtill kept on. And by-reaſon of this, which they alledged and inſiſted on as their * *Original* or *Ancient Precept*, *they refuſed*, as the aforeſaid Authors † teſtifie, *to come to a perfect Union*. And accordingly, the Communion, which they both mention as paſſing betwixt them, is a * *Communion in Prayers*; becauſe, according to this *Ancient Precept* alledged, *the Novatians* † *denyed the Communion of Myſteries* or *Sacraments*, which are the Seal of Remiſſion, *which*, in the caſe of

*Ἀρχαῖον παράγγελμα. †Soc. Ib. p. 144. & Soz. p. 571.

* Συνευχόμενοι ἀλλήλοις συνηύχοντο, Soc. p. 144. εἰς ταὐτὸν συνήεσάν τε καὶ συνήευχοντο, Soz. p. 571. † Μὴ δέχεσθαι τοὺς ἐπιτεθυμότας εἰς τὰ μυστήρια, ἀλλὰ προτρέπειν μὲν αὐτοὺς εἰς τὴν μετάνοιαν. Τὴν δὲ συνχώρησιν ἐπιτρέπειν θεῷ, τῷ δυναμένῳ, καὶ ἐξουσίαν ἔχοντι συνχωρεῖν ἁμαρτήματα, Soc. l. 4. c. 28. p. 245.

those

those *who had fallen, they would reserve*, as *Socrates* observes, *to God himself*. So that what Communion the Catholicks thought it excusable to hold with them, in this Necessity, or want of Ministerial Offices from their own Clergy, was held with men, who plainly Officiated in a state of Schism.

3. It did the same *in our own great Rebellion, when our Bishops were all driven out, and Deposed with the King*. For then, the Orthodox and Loyal Adherents of the King and Bishops, took up with the Communion of the Patish Churches, and thought, that for the sake of publick worship and ministerial offices, they might do so, where they had no Ministers of their own to Communicate with. And yet, what Assemblies were, not only in a more barefaced and wicked Rebellion, but also in a more Flagrant Schism, than the establish'd and complying Churches and Assemblies of that time. So that in the Opinion of those our Ancestors, it was a good excuse, for having Divine offices in such Assemblies, when they could have better no where else.

4. *Lastly*, this necessity of having some Ministerial offices, *is generally thought to Legitimate Communion in those Churches, which have no Bishops*. Thus it is in some *Forreign Protestant Churches*, who have no Bishops, to Head and Unite them; (as our own Churches had not here at home, in the days of the *Great Rebellion*.) And yet, the people there must Unite with their ministrations, because they must Unite with some. They must have some Divine service and Religion. And if they must have it, they must resort to some who Minister it. And if they can have no Ministration thereof in an Episcopal Communion, they must take up with it from such other as they can have.

I speak of the case of the People in those Churches; and it is not the *Clergies*, but *their* Liberty, of taking up with Ministerial Offices from the hands of Schismaticks, in want of others, which I am here discoursing of. And in their case, the necessity is full for their excuse. For 'tis plain, they can not have those Ministrations in Episcopal Communion, unless their Clergy, whom they can resort to for the same, would receive Episcopal Ordination. And since, in the place where their Lot is faln, they can not have Episcopal Communion, they will be excused for wanting it. Though worshipping God, or communicating in Ministerial Offices, is a natural duty; yet the confining this to the communion of a Bishop, is a positive Limitation. And necessity, though it can discharge no natural duties; yet may sometimes excuse, and supersede positives. So that when they can not communicate in Ministerial Offices under Bishops, they will be excused, I hope, for communicating in the same without them.

And as to the Clergy, though I will not here discuss, or determine their case, yet is this necessity, where it can be justly, and fully pleaded, thought by many to bid fair, for excusing & warranting them, *in Ministring without*

without Epiſcopal Powers. For at one time, the Prieſt-hood belonged to the *Firſt-born*. At *firſt* it was lodged in the *Patriarks*. And thus we read of *Abraham*, that *he would command* and inſtruct *his Children, and his Houſe-hold after him*, in the true Religion, *Gen.* 18. 18. And of *him*, and *Jacob*, and *Job*, and other *Patriarks offering Sacrifices*. And from the *Patriarks*, it came to be veſted in the *Firſt-born*, till the *Levites* among the *Jews*, were appropriated and *given to God in exchange for them*, *Numb.* 3. 41. And this limiting it afterwards to *one Tribe*, or *Family*, as the *Line of Aaron* among the *Jews*; or to men *Epiſcopally called and Ordained*, as it is among the *Chriſtians*; were Limitations of poſitive inſtitution. And therefore neceſſity, which ſuperſedes, or excuſes the want of poſitives, though it leave them ſtill under the force of Naturals, is thought to bid fair towards taking off the exactneſs of theſe latter Reſtraints, and bearing men out in parting from them in thoſe things where they can not avoid it, ſo long as they ſtill keep cloſe to them in others, where they can; if they have this neceſſity, honeſtly and fairly to plead for themſelves.

Now, if this neceſſity of Peoples communicating in Miniſterial Offices, will excuſe their communicating with Miniſters who have no Biſhops; I ſee not but it ſhould do the ſame, in point of communicating with Miniſters, who are broke off from their own Biſhop. For ſurely it is a more flagrant breach of Union, to break off from Epiſcopacy it ſelf, than from any particular Biſhop; and a deeper Schiſm, to caſt off all Biſhops, than to caſt off one. And therefore that neceſſity of communicating in Miniſterial Offices, which is allow'd to legitimate and excuſe the one, will not be denyed to legitimate and excuſe the other too.

4. Beſides this, of *Gods People having held and practiſed thus, under the greateſt Schiſms of former times*; in further confirmation of this Liberty, I obſerve, *Laſtly*, how it has done the ſame, *to give Relief in ſome other compaſſionable caſes, about communion, which have only like Plea for abatements, as this caſe has.*

For great purpoſes, (and what will be alleadged greater, than preventing a total want of publick worſhip and Miniſterial Offices?) the Church has abated *in ſhunning the communion of Schiſmaticks*, eſpecially before they are cut off by judicial Cenſures; and *of excommunicate perſons.*

For, in abatement of this *keeping off from their communion*, it has allow'd men *to communicate with them at the beginning*, ere *Schiſm*, yea, or *Hereſie it ſelf is fully formed, and whilſt it is capable of being prevented.* An *Heretick*, * St. *Paul* orders not to be *rejected* from communion, before he has had a *firſt* and *ſecond Admonition*: So that till then, in hopes of prevention, they might Communicate with him. And accordingly, the Catholicks did for a good while Communicate with the *Arians*, after

* Tit. 3. 10.

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the bursting out of that Heresy, whilst, by that forbearance, and by the other parties seeking still in their definitions to come as near as they could to the truth, they conceived hopes of remedy, or cure thereof. There being *no breach of communion, on account of their different judgements*, for some time, *but all Assembling together, and joyning in the same ministrations*, as *Sozomen* * says.

* L. 2. c. 32. p. 492. & l. 3. c. 13. p. 514.

Or, after the Breach of Communion is made, and different Churches are set up, tho' we do not go to theirs, *it has allow'd them to come to our Assemblies, in hopes to cure them.* Thus, at the beginning of our *Reformation*, after the division from their Church, notwithstanding their Adherence to the *Pope*, and all their Errors both in worship and Doctrines, the *Papists* were * allowed for several years under *Queen Elizabeth*, to come to our Churches. And the *Dissenters* from the Episcopal Communion among us, are all *Schismaticks*; but yet they have not been driven out thereof, but allow'd to joyn with us in publick offices, when they would come into our Churches, as still they have been invited and encouraged to do, if they were not under sentence of Excommunication from the *Bishops Courts*. Yea, though their offences were lyable to *ipso Facto Excommunications* by several * Canons: Such *ipso Facto* Excommunications, being only *sententia lata ab ipso jure*, a *sentence pass'd by the Law*, which, as the *Canonists* say, needs *sententiam latam a judice, another sentence pass'd by the judge*, * *an ipso facto excommunication* by any Canons, not barring men from Communion, *till there be a declaratory sentence*, as *Lyndwood* notes. Thus also, they, who, in Heathen Persecutions, *fell to sacrifice to Idols*, || were *Segregated*, or shut out from Communion, by the *Primitive Canons*. And with men excluded, it is made unlawful to Communicate by the * *Canons of the Apostles*, and others, as I shew'd before. And *Gaius Diddensis*, and *his Deacon*, were *Suspended from Communion themselves, for Communicating with Lapsers*. And yet, in great need thereof, and when there was hopes thereby to recover them; when in prison, the *Egyptian Martyrs* did in great Charity *Communicate with them*, both *at their Common Tables, and in Prayers*, as || *Dionysius Alexandrinus* reports. In these and other Rules of Discipline, where there are great Reasons for Favor and abatements, the Church it self would have no want thereof. † *In things, that will*

* Cambden. Eliz. ad An. 1570.

*Can. 6, 7, 8. 9. Ecc. Ang.

* *On the Words* ipso facto *in a Constitution, his Note is*, Et sic est Constitutio latæ sententiæ. Requiritur tamen Sententia Declaratoria, *Lind. in Constit. Joh. Peccham. c.* Quia incontinentiæ vitium. *And* ib. *on the Word* Ferimus; Sic est Pœna sententiæ latæ, quam incurrit inobediens, ipso jure. Executio tamen hujus pœnæ fieri non debet, nisi prius per ipsum, ad quem pertinet, Sententia Declaratoria super hoc fuerit promulgata.

|| Cyp. Ep. 34. p. 68.

* Can. 10. ap.

*Καὶ συνήγαγον καὶ συνέστησαν, Ap. Euseb. l. 6. c. 42. p. 241.

Eccl. Hist. †—Εἰδέναι χρὴ, καὶ τὰ τῆς ἀκριβείας καὶ τὰ τῆς συνηθείας, ἕπεσθαι δὲ ἐπὶ τῶν μὴ καταδεξαμένων τὴν ἀκρότητα, τῷ παραδόντι θεύπῳ, Can. 102. Conc. in Trullo, vid. Bals. & Zon. in loc. & Can. 3. S. Basil. ad Amphiloch,

nor

not bear extremities, or the Rigor of Law, as the Fathers in the Council in Trullo, and St. *Baſil* alſo *in his Canons*, ſay, *they are to Relax and make abatements, according to Cuſtom, and the form received.*

Thus, on great reaſon, have ſome equitable abatements of the Rigor of the foreſaid Rules, for *ſhunning of Communion with men fall'n into Hereſy, or Schiſm, or other depriving crime*, ſtill been made in the Church, and ſome reaſonable liberties indulged in thoſe caſes. It was thought reaſonable to recede thus, and to take theſe Liberties, when put thereto to ſerve other peoples neceſſities; muſt it not needs be to the full as much ſo, when put thereto to ſerve our own? It was allowable, to ſerve the ſpiritual wants of the offenders: Can it be leſs ſo, to ſerve thoſe of innocent men? So that, as it ſuits, as I ſhew'd before, with the reaſon of things, and with the equitable allowances made by God himſelf on ſuch Competitions: It ſuits no leſs, I conceive, with the Practice of the Church, and with the Conceſſions and Allowances thereof, to take up with miniſterial offices from one in a Schiſm, rather than to live without any at all; or when they cannot be had at the Hands of other men.

Albeit therefore, to avoid the the Guilt of Schiſm, men are to diſclaim, and ſtand off from the Communion of Anti-Biſhops and their Adherents, and not to Participate in their miniſtrations: Yet is that ſtrictly, I think, on ſuppoſal of Room or Opportunity to Participate more Regularly with others. But want of other miniſtrations, will be an excuſe for the faultineſs, of ſeeking them from them; and it will be allow'd, I conceive, to take up therewith from Schiſmaticks, rather than to live without any miniſterial offices at all.

And thus, under the paucity or ſmall number of the Rightful Biſhops and Clergy their adherents, and their inſufficiency, as is alledged, for affording general opportunities, eſpecially in a Perſecuting time, which allows no freedom of open and promiſcuous Aſſemblies: will both a *Due Conviction* and *Conſcience of the criminalneſs of Schiſm*, and the *Exerciſe of Publick Worſhip and Devotion*, be kept up, and provided for in the Church of Chriſt. They will preſerve a *Conſcionable ſenſe of Schiſm*, by owning the Unlawfulneſs of Communicating with the Miniſtrations of Schiſmaticks, where they can have others, perhaps on all occaſions, however for the moſt part, at leaſt in competent meaſure, though not in returns ſo conſtant as they wiſh they could; yea, and though in theſe caſes, they muſt be at ſome pains for theſe Miniſtrations, or have them with Peril, or Perſecutions. I ſay, though with *Pains* or *Perſecutions*. For, in ſuch DIVISIONS, we muſt not think it an indifferent thing, which Aſſemblies we reſort to for Communion: nor hold our ſelves Free, to go among thoſe, who are met in the unity of the Church, in the Morning; but to a Schiſmatical Congregation, in the Afternoon.

ternoon. Nor must any fancy themselves at Liberty, to seek Religious Offices from men ministring in a Schism, when that is necessary to qualifie themselves for some secular office or advantage, or to serve a worldly Turn. Nor when it is necessary to save their pains, or to shun fleshly perils, where they might have the same Religious Offices in the Unity of the Church, but with Persecutions. For in the abatements here pleaded for in the present case, from *Necessity*, I speak not of *worldly Necessity*, or of abateing where it is necessary for our worldly interests and convenience, or to prevent outward losses and sufferings. But of *Necessity for Religion*, and *Gods Service*; for our Duty, not for our Carnal ends: Or, of abateing of the strict observance of this command of *keeping Unity*, where it is necessary to the keeping and discharge of *other of Gods Commandments happening to stand in competition therewith*, which he sets more by. And they will keep up the practice of Devotion, and the publick Ministries and profession of Religion, by admitting the necessity of some Ministrations for an excuse; and so taking up with Ministerial Offices from them, when they can not otherwise, though with Persecutions, be supplyed therewith, but must live without any at all.

CHAP. VIII.

Of Communicating in like Necessity, where there are some Prayers sinful in the Matter of them.

BUT in Communicating with Anti-bishops, and their Adherents, set up to head immoral Prayers and Practices, as is set forth in the fore-mentioned Cases, there is not only the *Schismaticalness* of *the Assemblies*, but the *sinful Matter of the Prayers* to be considered. There is a Fault in *what they pay*, which is a corrupt and sinful Worship; as well as in the *Society where they pay it*, which is not in the *Unity of the Spirit*, and the *Bond of Peace*, but in *Schismatical Congregations*. And though the Necessity of having some Ministerial Offices, and the want of opportunity for any others, will excuse the *first* faultiness, *viz. The Schismaticalness of the Assemblies*: What shall such People do to get over the *second*, *viz.* the *Unrighteous Petitions*, or *sinful Matter of the Prayers*, which are offered up to God therein?

As to this, to concur and go along in any immoral or unrighteous Petition, or Thanksgiving, is certainly an immoral and unrighteous thing; as *praying*, is most solemnly *taking part* with, and *endeavouring* for them. Nay, to offer up these, in Prayers and Religious Addresses, is a most impudently and horribly prophane thing; it abuses the Great and most Holy God, by making him a Present of the most hateful Abo-

minations; it blaſphemes and aſperſes him, for an immoral and unrighteous God, who can accept a Preſent of Unrighteouſneſs, who can be pleaſed, or think himſelf honoured therewith, or be entreated to become the Patron and Maintainer thereof. So that when ſuch Prayers occur in Sacred Offices, or when they have the acceſſional allotment and furtherance, of ſet Days, of Faſting, or Thankſgiving; no Man, who would preſerve any Reverence for God, or Reſpect for Religion, or Care of his own Soul, muſt concur therein: but, inſtead of helping on, all true Worſhippers of God, and Lovers of Righteouſneſs, as I conceive, muſt utterly deteſt and abhor them.

But in mixt Prayers, where ſome are holy, and ſome are ſinful, what may be done by thoſe, who would pick and chuſe, and joyn with them only in the good, but keep off from the evil?

Now as to this, the *ſinful mixture* may be of *Idolatrous Worſhip* or *Prayers*. And not to diſcuſs, whether it may be excuſeable in any Caſes, to reſort to Churches, where there are ſuch Mixtures of idolatrous ſervice; I think however, theſe are not on the ſame Level with others, but that there is a greater bar to all Communion in Worſhip, by ſuch Mixtures. For *Idolatry*, doth more peculiarly and heinouſly affect worſhip. In reſpect of it, God declares himſelf a * *jealous God*: and ſo is leſs likely to accept of any worſhip in partnerſhip with Creatures; or, in ſacred Offices, to admit of, and go halves with Rivals. And with particular reſpect to this, St. *Paul* ſets out the incompatibleneſs of * *communicating*, both with *Chriſt* and *Belial*; and the Scripture-precepts, of † *be ye ſeparate, and come out from among them*, do more directly and forceably affect this, than other ſins in Religious Aſſemblies.

* Ex. 20. 5. & c. 34. 14.

* 2 Cor. 6. 14, 15, 16.

† v. 17. & Rev. 18. 3, 4.

Or the *good parts of the worſhip*, which are intermixt with the evil, *may not afford them all that is neceſſary in Chriſtian Worſhip*; or *not in ſuch a way, as it is neceſſary they ſhould have it*. And then, there is a bar to Communion in ſuch worſhip, not only from the Mixture of ill Prayers, from which the partakers in other parts would ſeparate; but alſo from the defectiveneſs of thoſe good parts thereof, which are to recommend it, becauſe they do not ſupply the Worſhippers with all that is neceſſary in Chriſtian worſhip. Thus, inſtead of *whole*, they may adminiſter *half Sacraments*, ſacrilegiouſly withholding the *Cup* from the People, which Chriſt has appointed to be received by all the Communicants, as well as the *Bread*. Or, what good Prayers and Oblations they do put up to God, may be all in an *unknown Tongue*: which is not to pray in that way that is neceſſary for Chriſtians, who are to offer up a * *ſpiritual worſhip*, which is to be done by † *praying with underſtanding*.

* Joh. 4. 23, 24.

† 1 Cor. 14, 15, 16

Or the evil parts, which are intermixed with the good, are indiſpenſably to be performed together with them, and he, who would communicate

municate in one, must not be allowed to let the other alone. As there can be no *receiving of the Sacrament*, without *worshipping* it, in the *Church of Rome*. It imposing a complyance with its Corruptions, as a condition to those, who would partake in any sound parts of its Offices.

And these are such hindrances of Communicateing with that Church in the *Mass*, which are not to be urged in Bar of Communion, under all immoral mixtures of worship and devotions.

And much less is the allowance of some communion under such immoral mixtures, to be extended for a justification of the same communion, in the *Assemblies of Jews*, yea, or even of *Mahometans*, on pretence of joyning, in like manner only with the Good, but standing off from the ill parts of their Offices. For that *Church-Communion*, which, as Christians, in our *Creed* we all profess to believe, and seek, is *the Communion of Saints*, that is, in the language of those times, of *Christians*, not any Church-communion of *Professed Unbelievers*.

But suppose, that in a Christian Church, retaining all the *Essentials of Faith*, or *Articles of the Creed*, all that is necessary in Christian Worship, is to be had pure, and unspotted; and in a Tongue, which all understand; but some immoral petitions, or Prayers, are intermixt therewith, which people may be Tolerated to pass over, and to express dissent from, whilst they shew Concurrence with all the good Prayers, which come along with them. Are they barr'd from such Communion, by such mixtures?

As to this, it may depend much upon the degree thereof, according as the evil passages, are *Tolerable* or *Intolerable*, (I mean not to be done, as if any man were to expect a Toleration to do a wicked Action, but to be born,) on the point of *this unlawfulness*. In care of *keeping Union*, much would be bore withall for peace, and in hopes of seeing a cure thereof, whilst more modesty is shewn, in these unrighteous and immoral petitions. And, in want thereof other ways, for *the benefit of Communicateing in some Ministerial Offices* and publick devotion, men would bear more. If such unlawful and immoral passages, were fewer in number, and occurr'd more seldom in the service, to shock and gall good mindes; or, if they are any ways uncertain, and less Peremptory in signification, and some way or other accomodable to an innocent and lawful sense: Good people, though they could not Concur in, would yet more patiently endure them. But they are less to be born, when more express and unavoidable in signification, and more grown in number. So that as any Assemblies multiply these petitions, they increase these difficulties and discouragements to those, who, for the sake of peace; yea, or (on the setting up of a Schism, after which they are no longer bound to maintain Ecclesiastical Peace and Union with them,) for the benefit of having publick Offices and Ministrations, would fain meet at their publick service.

If once the Minglers of such immoralities in Prayers, shall, to this impediment of *immoral mixtures*, add another, *viz.* Of *breaking the Unity of the Church*, especially *by setting up of Anti-Bishops*, and forming a *Flagrant Schism*: There is an end of bearing with these mixtures *for the sake of peace*, and *for maintenance of Communion with them*. For this peace and Union, is not to be kept with Schismaticks, as I have shewn; the Scriptural and Ecclesiastical Rules, being not to seek, but to shun Communion with such Persons. It is to keep United to those Bishops, who are the Orthodox and Rightful Heads, and to such as depend on them, and adhere to them; not to such Heterodox Dividers, as break off from them. So that this bearing with the Irksomness of such mixtures, for the sake of Union, is a Reason of bearing only *before the Formation of the Schism*; but is never to be urged that way more, but has all its force turned another way, when once that is done.

Or, before such Formation of a Schism, the immorality of those petitions may be so express and unavoidable, the iniquity of them so staring and hainous, or the repetitions thereof so numerous, and the use thereof so fixed and setled; that good people neither would, nor ought to bear them, could they have any opportunity of doing otherwise.

Indeed, sin and wickedness, especially in any plane, gross, and great instances thereof, if once evidently made the matter of worship, and put up in Prayers, sets people at liberty in any Church, as I have * Ch. 3. Part. 3. * shewn, to refuse them, and joyn in others, whose matter is pure and sinless.

When once therefore corruption gets into the matter of Prayers, and sin makes a part of sacred offices, it gives a liberty for people to withdraw from those Prayers, though administred by their Lawful Pastors; and, if any Ministers Regularly empower'd will give them the opportunity thereof, to change them for a pure and sinless service. And still, the higher and more open the iniquity of such Prayers or Clauses, and the more numerous the Repetition of them is; the more are they, not only set free, but forced and necessitated to this. And the more answerably, are the Orthodox and Faithful Ministers necessitated, to afford them opportunities thereof.

Lovers of Peace, out of an Ardent desire of Union, may forbear a while, so long as those Churches are more modest in their Corruptions, or whilst there may be hopes of cureing them, especially at the beginning, and of closing the breaches. And this Allowance of forbearance, for a time, in Case of such *Corruption of Worship*; is no more than we see is made in Case of *Heresy*, which is a *Corruption in Faith*. This Corruption of Faith, as well as Corruption of Worship, gives a discharge of

of Communion, as I have * ſhewn. And yet Communion is not ſo discharged thereby, but that it may be kept on for a time, as I obſerved it was, with the *Arians* in the beginings of that *Hereſy*: The Rule being, not to **reject an Hereticke* from Communion whilſt he may be thought ſanable, or not till he has had a *firſt* and *ſecond Admonition*. And thus it was judged and practiced, by thoſe *Orthodox at Antioch*, who *kept a meeting for ſome time* in the *Arian Aſſemblies* under *Leontius*, after their error and impiety was introduced into their publick Offices and Miniſtrations, and was put up to God in *Derogatory Doxologys*. In which Union of Aſſemblies, theſe Orthodox were Headed and lead on by *Flavian* and *Diodorus*, *that admirable Pair of beſt Men*, as they are ſtyled by *Theodorit* ſpeaking of this buſineſs, and *who firſt brought in the Doxology at the end of the Pſalms*, which continues ſtill to be uſed at the reading thereof, in our days. But who, whilſt they ſhew'd Concurrence with the *Arians* in all the good parts of their Office, thought fit to ſhew their ſtanding off from them in their Corrupt and Derogatory Doxologys, as oft as they came in the courſe of the publick ſervice. For when, * *at the end of the Hymns*, the *Arians Sung*, *Glory be to the Father, in the Son*, or, as others, *Glory be to the Father, by the Son, in the Holy Ghoſt*, aiming by this change of particle, to intimate diſſimilitude and inferiority: The Orthodox *Sung*, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, by that particle of *Conjunction*, making the three Perſons all alike in Receipt of this Glory, or expreſſing their equality.

* Ch. 4. Part. 3.

* Tit. 3. 10.

* Theod. Hiſt. Eccleſ. l. 2. c. 24. Soz. l. 3. c. 20. & Niceph. l. 9. c. 24.

But whatever compliances may be made thus for a time; yet, as the ſinful mixtures grow more fixed, and the iniquity is more open and barefaced; when it greatly and evidently pollutes Devotions, and corrupts mens Principles and Practices, and is carryed on by all arts and endeavours to intrap and catch Souls: there is more apparent neceſſity to ſtand off from them. And then, they are bound, I conceive, and as I think, I have ſhewn *, to afford Gods faithful people, more ſafe, and ſalutary, and Chriſtian Adminiſtrations: and the People, without any hindrance from the Precepts of Peace and Union, are to break off from the other, and to joyn therein. So that ſuch unlawful matter in Prayers, eſpecially ſtill as it grows more apparent and heinous, and more firmly fixed therein, is enough to carry people off, notwithſtanding their deſires of Peace and Union, from any Aſſemblies, though they had not added Anti-Biſhops to head their unlawful mixtures, or made an open Schiſm in the Church.

* Part. 1.

As to this mixture of immoral Prayers then, with ſuch a ſervice as is wanting in nothing elſe, but has all that is neceſſary in worſhip, if theſe additions might be let alone: The deſire of keeping Peace and Union in Aſſemblies or Churches, whatever it may do for a while, or in ſome caſes, will not alwayes get over them. And if once the makers of immoral additions,

tions, do moreover ſet up Anti-Biſhops, and make a Schiſm for maintenance thereof; Unity is no longer in Duty to be kept, but broke with them; ſo that the deſire of Unity, will be no Reaſon to bear therewith, but to do quite contrary, after that time.

But there is beſides another, and a ſtronger ground of bearing, *viz.* The *Neceſſity of having ſome Miniſterial Offices, and Publick Devotion*, when they live under a want of better opportunities, & muſt take up, either with theſe or none. And this, as it will excuſe the Faultineſs of *Meeting with thoſe who are in a Schiſm*: So, I conceive, * will excuſe men too, in bearing with theſe corrupt matters and immoral Additions, whilſt they can be allowed ſufficiently to ſignifie, and expreſs their Diſſent from them.

* See Dr *Hammond's* Practic. Cat. l. 2. Sect. 1. on the *Beatitude of Meekneſs.*

They come then, 'tis true, and, (as the forementioned *Orthodox Chriſtians* did *at Antioch*, under the *Derogatorineſs of the Arian Doxologies*) for the ſake of many Good Prayers, ſubmit to be preſent at others, whereby they will ſee Gods Worſhip prophaned, and hear his ſacred Name diſhonoured and Libelled, which is, and ought to be, a grievous Mortification to every Pious mind. But they ſubmit to be preſent at all this, in the way of a *Neceſſary Duty*, viz. *attending on ſome Miniſterial Offices*. And in want of all opportunities, of having thoſe more Pure in any other Places: as was alſo the caſe of *thoſe Orthodox at Antioch*, where * *Conſtantius* had *refuſed to allow them ſo much as one Church*. And meeting it that way, though they may ſee and hear it, they are only aggrieved and wounded, but not polluted thereby. As *Servants*, or any others, are not polluted by hearing Gods Name Blaſphemed, or ſeeing other wickedneſſes committed, which they are like to meet in the neceſſary duty and diſcharge of their attendance or ſtations: who are not guilty of the evil, that is uttered or acted, eſpecially if they are allowed to ſhew diſlike, and to be Reprovers of it. So that when others are Guilty, by concurring in theſe immoral Petitions; he contracts no guilt, by being preſent at them much againſt his will, and in the neceſſary and due payment of ſome publick Devotion, which he has no opportunities of paying any where elſe, ſo long as he apparently ſingles out the Good, and lets all the Bad alone.

* Theod. l. 2. c. 12. Soz. l. 3. c. 20. Niceph. l. 9. c. 24.

Nor is his *mere preſence* at theſe additional immoral Prayers, an *interpretative Profeſſion of his concurrence in them*. 'Tis too rigorous, I think, to make coming to any Religious Aſſemblies, a profeſſion of concurring in every particular, which, in any part of the miniſtration, is profeſſed, or put up to God there. Men are liable to have various apprehenſions, about ſome paſſages or other, that may happen to be in the publick Service, whether in the Profeſſions which are made to God, or in the Prayers which are put up to him. And alſo about ſome Undertakings, Events, or Tranſactions of this World, which may be brought, as occaſion is, into the common Service and Devotion, though all are not of one mind or belief about them. And under this liableneſs, to ſuch variety of apprehenſions

ſions about theſe matters, we could never be able to *keep up publick Communion*, eſpecially to keep it up ſo *fixt* and *conſtant*, and *to keep all perſons in one Communion*, as our Lord requires they ſhould be kept, upon theſe terms. And they are more liable ſtill, to have the ſame variety of apprehenſion, about *Private Compoſures in Pulpit-Prayers*; which may be more Subject to the Tincture, either of ſome particular opinions, or expreſſions, which all cannot Aſſent to, or approve of. Conſidering which, it would be harder ſtill to keep up ſuch Communion, under the Allowance of theſe Pulpit-Prayers of Private Compoſure; which yet, beſides what they have been formerly, or are at this time in other places, are now allow'd of by our own Church.

In publick *Faſts*, indeed, or *Thankſgivings*, where the very Meeting or Aſſembling is made ſignificant of any purpoſes; to be preſent at them, is a profeſſion of what is ſignified by them. And it is inſincere for thoſe, who abhor that Deſign, which they are appointed to carry on, to afford their preſence, or meet at them. But I think it is not ſo, with any particular paſſages and petitions, in the ordinary Devotion at other times; and that coming to Church Aſſemblies at ſuch times, which are for Devotion at large, is no determinate and limited profeſſion of concurrence in thoſe paſſages, from which, though a man would profeſs to diſſent, yet might he ſtill reſort to the Aſſemblies for ſo many other purpoſes. And of this difference betwixt theſe *Two*, as to *their being a profeſſion of concurrence*, they who liſt, may ſee more in a * Book intituled, *Of Chriſtian Prudence*. * Ch. 6. Sect. 1,

'Tis true, it will give ſome preſumption of concurrence in theſe Petitions, if they viſibly manifeſt no diſlike; but, whatever they are in their Hearts, appear externally to joyn in them, as much as they do in others. And therefore, I conceive, it were not amiſs, as they come in the courſe of the Service, by ſome external ſign, to ſhew they diſclaim, and ſtand off from them. As I noted the Orthodox did, whilſt (in the beginnings, and, as was hoped, more ſanable Age of the *Arian Hereſie*, before they broke communion quite off) they *met in the Arian Aſſemblies under Leontius* at *Antioch*. But there is no room, or pretence for ſuch preſumption of concurrence, (and they would be ſtrange preſumptions, that ſhould be made in contradiction to expreſs Declarations) if we ſignifie the contrary by ſome external ſign. For none muſt preſume, or we are not anſwerable for it if they do, that we joyn in ſuch paſſages, if by ſome external ſign we proteſt to all that we ſtand off from them; whilſt, by like viſible ſigns, we ſhew concurrence in all thoſe good Prayers, which are put up together with them.

I grant, the Communion of Prayers, ſhould be an intire Communion; and no Petitions of publick Aſſemblies, ſhould be the private deſire of ſome, but the joynt deſire of all in common. And where any thing is inſerted,

ſerted, which all cannot joyn in, it makes a broken Communion. But there, the inſerters thereof make this breach; and others, who are driven by Neceſſity to bear the ſame, only ſuffer it as their misfortune. And when they can have no other, which they would embrace, though with perſecutions; yea, and it may be are illiterate, and unable by Reading, to carry on the Worſhip of God, and the work of inſtruction, in their own Families: It is better, I think, to take up with a broken Communion than with none. And though their wiſhes are to have one more intire, yet till they can have their wiſh, I conceive, their way will be to communicate in moſt Prayers, rather than in none at all.

Whilſt they are careful then, by ſome ſufficient external ſign, to ſhew their ſtanding off from theſe additional immoral paſſages; the neceſſity of having ſome miniſterial Offices and Devotions, will bear them out, I conceive, when they can have no better, in reſorting to ſuch mixt Service, for concurrence in the body of other good Prayers. But all this, as I ſay, is whilſt ſuch viſible ſignification and refuſal of the ſinful matters, will be allow'd of. For if all, either in reality muſt, or in external ſhew and appearance muſt ſeem to concur therein: They ought not to be guilty, either of Iniquity, or Hypocriſie; and ſo, upon that account, are utterly barr'd and ſhut out from ſuch Communion.

And thus much, as it is greatly needed, ſo I have adventured to ſay on this Point, concerning that liberty and allowance, which, in compliance with the love of Peace, and the neceſſity of ſome Miniſterial Offices, may, as I conceive, be made in *abatement of the ſtrict Rules againſt Communion with Schiſmaticks*. I know all the uſe ſome are apt to make of ſuch Conceſſions, is, inſtead of making them Relieve others, only to turn them againſt the Authors, and taking hold of them as Principles, to try if thereby they can overthrow the main Cauſe. I think this is very diſ-ingenuous; and a wrong way of Reaſoning too. For it is beginning at the wrong end in theſe matters. Theſe Conceſſions, are not ſet up for main Principles, much leſs as points to be held againſt them; but as points of favour and eaſe, that may be thought fairly and equitably conſiſtent with them. Which, ſhould it happen otherwiſe, the Principles muſt ſtand firm, (unleſs they can be overthrown by Arguments intrinſick, and proper to themſelves;) and all that can be ſaid as to theſe Conceſſions of Eaſe, is, that there is an end of them. So, by that courſe, men do not ſo much oppoſe the Eſtabliſhed Principles, as themſelves; and what they ſhow is, that, in conſiſtence with Truth of Principles, no Conceſſions can be made; and that the Truth will not permit them to make ſuch Approaches, or to come ſo near to them, as they fain would do. But theſe liberties in the preſent caſe, ſeem to me fairly Reconcileable, on the grounds here given, with the Reaſon and Reality of things; and with the intent of the foreſaid Principles: And every man is left to judge for himſelf, whether they are or no.

And

And thus, I think, it may appear, both how careful we ought to be, in ſhunning the Communion of Anti-Biſhops, & their Schiſmatical Adherents, where we have other opportunities: And now, for the benefit of ſome Miniſterial Offices, we may be at liberty to take up with them, when we can have the ſame from none elſe. Yea, for all they happen at any time to have made an addition of immoral mixtures, to a body of otherwiſe good, and ſufficient Prayers, if we openly and ſufficiently expreſs our diſlike and ſtanding off from them, whilſt we as openly concur, and joyn in others. And as it was before ſhewn, who make the Schiſm in any Diviſions of Churches, and who can cure it in the foreſaid Caſes: So, having found who are to anſwer for the Schiſm, this may ſuffice to ſhew what Communion may be held with ſuch, and how good Chriſtians are to carry it towards both parties.

As to that exerciſe of ſpiritual miniſtrations then, which Faithful Paſtors ſtand ſo many ways obliged to, notwithſtanding any Deprivation of State, yea, or of Synods, as I have ſhewn: The Care of Preſerving Unity, or preventing Schiſm in the Church, ought to be no ſtop thereto in the foreſaid Caſes. Nay, if to Head their immoral Prayers, Doctrines, and Practices, the defectors ſhall ſet up Anti-Biſhops, and ſo make a Schiſm in the Church: The Conſcionable care of preſerving unity, will bind them faſt to ſuch Faithful Miniſters, who are their Rightful Paſtors. And the Conſcionable and truly Chriſtian dread of Schiſm, will make them effectually keep off from the Communion of thoſe defectors, who, by Erection of Anti-Biſhops, have ſet up, Altar againſt Altar, and Schiſmatically broke off from them.

And thus I have gone through thoſe particulars, which I thought fitteſt to be conſider'd, and of moſt force to clear up this Argument. And from what has been offer'd in theſe papers, I think it will not be difficult for honeſt inquirers, to ſee what their duty is, under any unhappy differences or diviſions of Churches, at ſuch times. I pray God neither the deſire of Thriving, nor the fear of Suffering, may make men afraid to ſee it, or to follow what they ſee they ought to do, when they are tryed with ſuch Caſes.

It extreamly concerns all men, who would ſhew any ſerious care of their immortal Souls at ſuch times, to diſcern the right way, and to take it in theſe matters. 'Tis not for any to think lightly of theſe points of difference: For 'tis hard to ſay what things would concern their Eternal Salvation more, or wherein to go wrong would be of more Fatal Conſequence. If any things will lye hard upon us at the great day of accounts, ſure the breach of Faith, and of the moſt Solemn Oaths, of Civil Subjection and Obedience, and of Common Honeſty and Juſtice, will ſting and terrify us to the height, and be a burden unſupportable. Such wickedneſſes will ſink Heathens; how much more

Chriſttans, who Act them againſt ſo much plainer Revelations and Spiritual advantages. They are any of them enough to condemn thoſe, who at any time have been guilty of them, unleſs they truly repent and amend them. How much more muſt all of them, everlaſtingly confound thoſe who always live in them, and dayly repeat the ſame; whoſe hearts, have reſiſted all Reproofs, and Convictions; whoſe conſciences, are thereby harden'd therein, and grown callous; and who, not content to provoke God thereby in their dayly practice, have horribly preſumed as dayly to prophane him at ſuch times, by a Blaſphemous tender thereof in their dayly devotions.

Nor is it ſafe, on pretence of any ſubtleties ſtarted about theſe points, by irreligious and ill employ'd wits on ſuch occaſions, to hope for finding an excuſe, by pleading miſtake or *Ignorance*, ſhould thoſe ſubtle Salvo's prove Falſe. For whatever it may with ſome perſons, whoſe ſincere care, as well as deſire, to ſee and follow the right, is beſt known to God himſelf: Yet in the general, I muſt reminde them, that 'tis ill truſting to Ignorance, in ſuch plain matters of Natural Conſcience, as men cannot ordinarily miſtake or be ignorant of, till they have blinded themſelves. It needs no skill, nor learning, to ſee the wickedneſs of all theſe ways. And accordingly, when they are firſt tryed with them, the conſciences of moſt perſons, who can pretend to ſobriety and juſtice, and are not debauch'd with Corrupt principles, are ſtartled at them, and in their firſt judgements, when they judge of themſelves, and from Natural Sentimentts and Convictions, they ſcruple and condemn them. But it needs much learning, or pains, to blind our own eyes, and overcome our Natural Convictions, & ſee no wickedneſs in them. And if Men of Parts, ſhould ſet their Parts and Learning as much to work, (which God avert) to baffle Mens common Convictions of any other Wickedneſſes and Immoralities; I do believe, they would give the Diſobedient as much pretence for Miſtake and Ignorance in thoſe Offences, as, after all their pains, they are able to alledge in theſe.

The *Zeal againſt Popery*, is given out often in theſe latter days of the World, to go furtheſt in blinding many. But though *Popery*, on account of the many dangerous Errors and unlawful Practices thereof, is a moſt dangerous Religion; yet muſt they be a ſtrange ſort of Religious Perſons, who can think nothing but Popery will endanger them. Whatever be the Religion, of falſe, and for-ſworn Men, of Rebels, Thieves, and Murderers; their Religion ſhall do nothing to ſave them, but Perjury, and Rebellion, and Unrighteouſneſs, will be ſure, without true Repentance, to condemn them. So that if they are afraid of Popery, becauſe of its ſinfulneſs, and of the dangers it brings upon their precious ſouls; they muſt not be leſs afraid of groſs injuſtice and immoralities, which are not leſs ſinful, and are more ſurely deſtructive,

ſtructive, than it is, having leſs *Favor* and *Plea of Ignorance* and *Miſtake*, for well-meaning minds to offer for their excuſe. And I beg all ſuch, as are in earneſt for the Salvation of their Souls, to conſider, that it is as wretched a part, both of Folly and Wickedneſs, to throw away their Souls, in any immoral or otherwiſe unlawful ways, to keep out Popery; as it would be, to throw them away in turning to it.

There is alſo the conſideration of Schiſm in theſe Matters. And how light ſoever too many, God knows, may make of it, yet, in the account of God, it is full of Guilt; and in the lamentable experience of the World, it is fruitful in other Wickedneſſes, and abounds in Miſchief. It rends Unity, which Chriſt, among his laſt Requeſts to his Father, was ſo earneſtly concerned to have kept up in his Church. It breaks Peace, and, like a Canker, eats out the heart of Charity, which ought to be the very Badge of his Diſciples. It turns Devotion into Contentiouſneſs; and Humility and the Love of our Brethren, into Pride and Self-pleaſing, and a ſtudiouſneſs by all ways to maintain what we have once done ill, and bear up our own Reputation; into bitter Zeal, and angry Paſſions, and a deplorable train of other Wickedneſſes. And therefore if all the Guilt of Schiſm ſupervenes, to that of the foreſaid immoralities in any Caſe, how broad is the Net ſpread there for deſtruction? How many there, are like to be drawn into the ſnare, and how loud will the Blood of thoſe Souls cry, who are caught therein?

Methinks, this muſt needs be enough, to ſhew Men the infinite Weight and Conſequence of theſe Debates, and to cure all indifference, and unconcernedneſs about them, on ſuch occaſions. If they are careleſs what becomes of their Souls, and care only or chiefly for worldly intereſts; all theſe things, indeed, will eaſily be ſlighted and over-look'd, when they oppoſe the Clamours of Fleſh and Blood. But Men, who would pretend Religion, or ſecure their Eternal Happineſs in the world to come, muſt needs ſee how deeply, and cloſely theſe Matters affect it, and how infinitely it concerns them, not to go wrong, or to be miſtaken therein. And 'tis only to Men ſo diſpoſed, that Diſcourſes of this Nature are like to do any good. To ſuch therefore this is tendred with a ſincere and charitable intent, of miniſtring to give them right Notions and Apprehenſions of theſe Matters, and of ſerving them in the way of their everlaſting Concerns. I humbly requeſt of them, for their own ſakes, that they would fully reſolve to ſet up God, and not this World, in theſe Matters. And if they will ſeek Truth ſincerely, and conſider and examine what they read impartially; then let them judge of all, and apply what is here ſaid, for the determination of their own minds, and for making ſuch Judgment of Practices on ſuch unhappy Differences, as they ſee Cauſe.

FINIS.

ERRATA.

The principal places which the Reader is desired to Amend, are these:

PArt 1. page 2. line 7. put a, after excellency. p. 3. l. 18. r. *united to the Anti-Bishops.* p. 4. l. 16. put a: after persons. p. 26. l. 14. r. *circumstantiate, which give.* p. 29. l. 5. r. *irruption.* p. 51. l. 29. r. *but to put.* p. 55. l. 32. & ib. l. 33. & p. 56. l. 7. for cessation r. *Cession.*

Part 2. p. 9. l. 2. marg. after Can. 1. add, & *Can.* 36. p. 16. l. 7. at Ecclesiasticks, in marg. add † *Act.* 25. 10, 11. p. 20. l. 15. r. *effect.* p. 36. l. 33. r. *that they are.* p. 37. l. 2. r. *discharges.*

Part 3. p. 8. l. 21. r. *breaking it into.* p. 37. l. 36. r. *true there.* p. 46. l. 28. marg. r. *in Eph.* p. 51. l. 7. r. *Dioceses.* ib. l. ult. marg. for 37. r. 17. p. 58. l. 19. marg. for ch. 7. r. *ch.* 6. p. 64. l. ult. r. *with him.* p. 83. at the bottom, for 265. r. 365. from p. 84. 'tis paged wrong to p. 93. p. 78. (should be 86.) l. 1. r. *Euaristus.* p. 83. (should be 91.) l. 25. r. *we may do.* p. 84. (should be 92.) l. 4. r. *not tye the.*